THE

# CHRISTIAN OBSERVER.

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## RELIGIOUS COMMUNICATIONS.

*To the Editor of the Christian Observer.*

THE inclosed paper contains some particulars of the life of Bishop Hall, collected from three tracts, written by himself, which are inserted in the new edition of his works, in ten vols. 8vo., lately published by the Rev. Josiah Pratt. These tracts are entitled, "Specialities of my own Life," "A Letter from the Tower," and "Hard Measure." To such of your readers as cannot have easy access to these volumes, an account of this venerable prelate will, I should hope, prove acceptable; while others may be induced by it to enrich their libraries with the edifying productions of a man so eminent for his piety. The narrative is drawn entirely from the tracts I have mentioned; but I have ventured to interweave with the strictly biographical part occasional remarks of my own, which I submit to your candour and that of your readers.

I am, &c., Z.

Bishop Hall opens the account of his own life with the following remarks.—"Not out of a vain affectation of my own glory, which I know how little it can avail me when I am gone hence, but out of a sincere desire to give glory to my God, whose wonderful providence I have noted in all my ways, have I recorded some remarkable passages of my forepast life. What I have done, is worthy of nothing but silence and forgetfulness; but what God has done for me, is worthy of everlasting and thankful memory." When a motive so admirable as the above impels a man to record particulars of his own life, his readers are disposed to indulge the most implicit confidence in the fidelity of his narrative.

Joseph Hall was born in the year 1574, at Bristow Park, near Ashby de la Zouch, in the county of Leicester, of honourable parentage. His father, who was in high favour with the Earl of Huntingdon, was entrusted with the government of that town. This is literally all that we hear of his father: of his mother's character, and particularly of her piety, we have more ample information. It is pleasing to observe with what unbounded delight our author dwells on this subject. "Neither Aleth nor Monica," he says, "nor any of those pious matrons anciently famous for devotion, need to disdain her admittance to comparison:" and again—"I have through life continued to bless the memory of those divine passages of experimental divinity which fell from her mouth." For many years, however, a disordered imagination and a timid conscience presented to her view the most horrible images of divine wrath; and her spirit, like that of Cowper, was bowed to the earth under the most awful of all the divine dispensations. The mode of her final deliverance from this state of depression was extraordinary, and is recounted by her son with much simplicity and filial tenderness.

We learn almost nothing respecting the developement of our author's views, talents, and dispositions, during his youth and early manhood.

For the want of this information, which forms the most interesting part of biography, we are ill compensated by a long, clumsy, and obscure detail of the obstacles which opposed his admission at the university, and of the various circumstances which enabled him to surmount them. So full a detail, even if intelligible, is not calculated to excite much interest: whereas we should have perused with eager curiosity and real improvement whatever particulars he had related illustrative of his advances in piety, or even of the progress of his judgment, of the extension of his knowledge, and the general formation of his character.

Notwithstanding the narrowness of his father's income, and the largeness of his family, Joseph Hall was enabled, through the great exertions of a Mr. Sleigh and his eldest brother, to enjoy the advantages of an academical education. He was admitted of Emanuel College, Cambridge; and, after many delays, elected fellow of that society. At Cambridge he passed twelve or thirteen years of his life with great and deserved credit. His piety appears to have been, throughout the whole of this period, deep and consistent: we are led, indeed, to suppose that it commenced while he was yet very young; but he has not thought fit to gratify our curiosity on this point. It was not then deemed requisite, in order to obtain a character for piety, to point out with scrupulous accuracy the day and the hour of conversion.

From his earliest youth, Joseph Hall had entertained a decided predilection for the church: the wishes of his parents concurred with his own, and he was now in anxious expectation of some opening in that quarter. While in this state of mind, he unexpectedly received an offer of the mastership of the free-school of Tiverton, in Devonshire. The right of presentation rested with the lord chief justice Popham, who had applied to Dr. Chaderton, the principal of Emanuel College, for a young man of talents and piety. Dr. Chaderton immediately cast his eyes on Joseph Hall, and offered to conduct him to London, and present him to the lord chief justice. The offer was not rejected, though the prospect of this situation did not afford to our author unqualified satisfaction. He was accordingly presented to the lord chief justice, and accepted the mastership. To his great surprize, however, as they were crossing the threshold on their return, our author was accosted by a messenger, who put into his hands a letter from Lady Drury, tendering to him the rectory of Halsted in Suffolk. Without a moment's hesitation, he resolved to close with this offer, in the critical arrival of which he seemed to discern the special finger of God. Returning then to his patron, he stated to him the occurrence, explained his views, and resigned into his hands the mastership at Tiverton.

We now view our author in a new and very important situation; a situation which called for the display of a temper, of qualities, and talents, different from those which had enabled him to engage in the studies of an university with credit and success. Taking our ideas of the *probable* conduct of Bishop Hall in a country parish, from the piety of his writings and his uncommon zeal for the glory of God and the salvation of mankind, we naturally feel our curiosity excited respecting his *actual* conduct; the difficulties with which he had to struggle, and the means by which he surmounted them. And when we take into our hands a tolerably long and minute account of his life, written by himself, we reasonably expect to have this curiosity in a greater or a less degree gratified. But your readers, sir, will find themselves completely disappointed in this expectation. Not a hint is given of the manner in which he commenced and prosecuted his pastoral labours, of the state of religion among hi

people, or of the effects of his ministry; nor, indeed, is the slightest mention made of any point connected with these interesting subjects.

The only two circumstances which merit notice in this place are the following: — Certain prejudices had been excited against him, in the breast of Sir R. Drury, his patron, by one Mr. Lilly, a witty and bold atheist; and we are informed of their being happily removed by the sudden death of that wicked man. We are in the next place gratified with a narration of the circumstances which led to his marriage: and so singular are these, as well as the *naïveté* and child-like simplicity with which the good bishop recounts them, that I am disposed to give the paragraph entire to your readers.

"My first work was to build up my house, which was exceedingly ruinous: which done, the uncouth solitariness of my life, and the extreme incommodity of that single housekeeping, drew my thoughts, after two years, to condescend to the necessity of the married state, which God no less strangely provided for me; for, walking from the church on Monday in the Whitsun week, with a grave, reverend minister, Mr. Grandidge, I saw a comely and modest gentlewoman standing at the door of that house where we were invited to a wedding dinner; and inquiring of that worthy friend whether he knew her, 'Yes,' quoth he, 'I know her well, and have bespoken her for your wife.' When I further demanded an account of that answer, he told me that she was the daughter of a gentleman whom he much respected, Mr. George Winniff, of Bretenham; that, out of an opinion had of the fitness of that match for me, he had already treated with her father about it, whom he found very apt to entertain it; advising me not to neglect the opportunity, and not concealing the just praises of the modesty, piety, and good disposition, and other virtues, that were lodged in that seemly presence. I listened to the motion, as sent from God; and at last, upon due prosecution, happily prevailed, enjoying the comfortable society of that meet-help for the space of forty-nine years."

The pious bishop certainly displayed very laudable forbearance towards his "grave and reverend" friend, who had given him, in the first instance, such good ground for wonder and alarm. It was undoubtedly rather a bold step in good Mr. Grandidge to apply to the damsel's father, in behalf of his friend, before that friend had been gratified even with a sight of the lady.

Two years after his marriage, our author was induced to accompany Sir E. Bacon to the Low Countries, in the train of the English ambassador. His principal object, as he informs us, was to gain ocular information of the state and practice of the Romish church, as an important means of qualifying him to weild with effect the weapons of truth. But this undaunted champion of the protestant faith was not to be satisfied with merely providing his weapons and burnishing his armour; he would put them even now to the proof, and assault his adversaries in the heart of their empire. The dangers which he thus incurred were more than once very imminent; and Sir E. Bacon's utmost exertions were requisite to protect himself and his companion. I find nothing worthy of notice in the long narrative of this tour, except that he composed the Second Century of his Meditations at Spa.

After his return from the Continent, he appears to have resided about two years at Halsted. The circumstances which occasioned his removal from that place were the following. Sir Robert Drury, his patron, was a most ungenerous and avaricious man, though our author has touched on his failings with great tenderness. He had withheld annually, from the former incumbent, on the plea of his unworthiness, the sum of ten pounds, which (as far as the story is intelligible)

of right appertained to the living. On the arrival of Mr. Hall, such a plea at least could not be maintained: but avarice, as will appear presently, is very ingenious. The proceeds of the living were scanty; and Mr. Hall was known to have frequently declared, that no offers should avail in removing him from his present station, if this sum, which he regarded as his due, were allowed him. But Sir Robert set all hints at defiance. At length they came to an open rupture: for Mr. Hall undertook a journey to London, with the view of frankly laying before his patron his present straitened circumstances, and the wishes he entertained. In the course of the interview, he likewise pledged his word to Sir Robert, that nothing was wanting to bind him to Halsted for life, but the annual payment of this small sum. Sir Robert, on his part, was equally frank with Mr. Hall: "for, instead of condescending," in our author's own words, "it pleased him to fall into an expostulation of the rate of competencies; affirming the variableness thereof according to our own estimation, and our either raising or moderating the causes of our expenses. I shewed him the insufficiency of my means: that I was forced to write books to buy books. Shortly some harsh and unpleasing answer so disheartened me, that I resolved to embrace the first opportunity of my remove."

Thus, through the medium of an unjust and avaricious patron, was Providence silently leading Bishop Hall to those elevated stations, in which he acted so useful a part in extending true religion, and in exalting the character and moderating the too severe tone of the church of England.

We now arrive at a principal circumstance in his life. During his stay in London, he learnt that his Religious Meditations had excited much interest in his favour at Prince Henry's court. In consequence of the importunity of his friends, his natural timidity was overcome, and he was prevailed upon to preach before the Court. His sermons afforded the greatest satisfaction; and, in our author's simple language, "that gracious Prince both gave me his hand, and commanded me to his service." From this circumstance we may date his subsequent elevation; for he was immediately appointed chaplain and preacher to the Prince. Among his present admirers was the Earl of Norwich, from whom he soon after received the living of Waltham, a situation which placed him in ease and affluence.

I wish, sir, that I could supply your readers with any satisfactory account of this period of our author's life: but I can meet with very few facts, during the twenty-two years which he passed at Waltham, before his elevation to the bishopric of Exeter, which will either satisfy their curiosity or minister to their improvement. Many of the occurrences which the Bishop has thought fit to record are scarcely intelligible, and all would be extremely uninteresting to your readers. I have taken pains to examine other sketches of his life, the writers of which all concur in drawing their materials solely from this memoir. It is, indeed, much to be regretted, that we should be left so totally in the dark respecting the methods he pursued in the instruction of his children, the administration of his family, the choice of his friends, the disposal of his time, and the discharge of his pastoral duties. We would most willingly have commuted a large portion of his narrative for the most scanty information on these points—for even a glimpse of the state of his mind, of the extension of his views and acquirements, and of his advances in piety—for even a few of those secret springs which form the great charm of autobiography, and to the knowledge of which none but the individual himself possesses the key. There are, however, a very few incidents which will deserve to be briefly noticed

as they supply short but valuable information on the character of his piety, his clerical views and habits, and the estimation in which he was held.

Soon after his acceptance of the living of Waltham, Prince Henry offered him the situation of *domestic* chaplain to himself; expressing, at the same time, a strong desire of retaining him about his person, and engaging to procure for him speedy preferment. This offer, so honourable to himself, our author declined, with many expressions of gratitude and humility. Such a conduct, under all the circumstances of the case, evinced great disinterestedness and affection for his flock, and high notions of the duty of residence. He proceeds — "Thus I held close to my Waltham, where, in a constant course, I preached a long time, as I had done also at Halsted before, thrice in the week: yet never durst I climb into the pulpit, where I had not before, in my poor and plain fashion, penned every word in the same order wherein I hoped to deliver it; although, in the expression, I listed not to be a slave of syllables." This piece of information is interesting, both because at that day (to say nothing of the present) much contempt was expressed towards the preachers of written sermons, and because this happens to be the *only* notice which our author takes, throughout the whole memoir, of his ministerial labours either at Halsted or Waltham.

A violent and protracted law-suit next occupied much of his time and anxiety: it was undertaken by the dean and chapter of Wolverhampton against one Sir Walter Leveson; and our author, who held a stall in that cathedral, commenced and persevered in the suit with indefatigable zeal and resolution. The nature, causes, and result of it are detailed at large; but so unintelligibly, that I believe most of your readers would regret the time expended on unravelling them.

Neither his journey to Scotland, nor that to France, deserves the slightest notice. Not long after these journeys, when he was now Dean of Worcester, the King nominated him to assist at the council of Dort.— "His Majesty, finding the exigence of the affairs of the Netherland churches to require it, both advised them to a synodical decision, and by his incomparable wisdom promoted the work. My unworthiness was named for one of the assistants of that honourable, grave, and reverend meeting, where I failed not of my best service to that wofully-distracted church." No valuable information, however, can be drawn from his narrative respecting this synod, the points to which his counsels were directed, the state of parties, the characters of the leaders, or the nature and result of the discussions. When, at length, ill health compelled him to resign his office, he received very flattering expressions of the esteem and gratitude of the assembly. "Returning from Dort, I sent in my sad farewell to that grave assembly, who, by common vote, sent me the president of the synod, and the assistants, with a respectful and gracious valediction. Neither did the deputies of my lords the States neglect to visit me; and, after a noble acknowledgment of more good service from me than I durst own, dismissed me with an honourable retribution; and sent after me a rich medal of gold, the portraiture of the synod, for a precious monument of their respects to my poor endeavours, who failed not, whilst I was at the Hague, to impart unto them my poor advice concerning the proceeding of that synodical meeting."

This is as fair a specimen as your readers could wish to see of our author's simplicity, and also of the marked difference which subsists between the style he employs in *narration*, and that which he prefers for *instruction* or *argumentation*. The former is loose and feeble; the lat-

ter is composed with more care, is distinguished by point and antithesis, and may even be called epigrammatic.

He resumed his pen immediately on his return from the Continent. The first treatise he composed, was a Project of Pacification on the Five contested Points. But such a work was not calculated to please the King's heated brain and vitiated taste. It was accordingly, in our author's words, "buried in an obscure silence." His pen continued to be engaged in controversy, though always advocating the cause of moderation, till his elevation to the see of Exeter. This event took place in 1627; and though we are not informed of the steps and causes which immediately led to it, our author assures us "they are such, as, if I should fully relate, they would force the confession of an extraordinary hand of God in the disposing of those events."

We are now indulged with an interesting account (which I am happy to lay before your readers unabridged) of the state of his diocese; of his distresses, difficulties, and successful exertions.

"I entered on that place not without much prejudice and suspicion on some hands; for some that sat at the stern of the church had me in great jealousy for too much favour of puritanism. I soon had intelligence who were set over me for espials. My ways were curiously observed and scanned. However, I took the resolution to follow those courses which might most conduce to the peace and happiness of my new and weighty charge. Finding, therefore, some factious spirits very busy in that diocese, I used all fair and gentle means to win them to good order; and therein so happily prevailed, that, saving two of that numerous clergy, who, continuing in their re-tractoriness, fled away from censure, they were all perfectly reclaimed; so as I had not one minister professedly opposite to the anciently-received orders (for I was never guilty of urging any new impositions) of the church, in that large diocese.

"Thus we went on comfortably together, till some persons of note in the clergy, being guilty of their own negligence and disorderly courses, began to envy our success; and finding me ever ready to encourage those whom I found conscionably forward and painful in their places; and willingly giving way to orthodox and peaceable lectures in several parts of my diocese, opened their mouths against me both obliquely in the pulpit, and directly at court, complaining of my too much indulgence to persons disaffected, and my too much liberty of frequent lecturings in my charge. The billows went so high, that I was three several times on my knee to his Majesty to answer these great criminations. And what contestations I had with some great lords, it would be too long to report: only this; under how dark a cloud I was under hereupon I was so sensible, that I plainly told the Lord Archbishop of Canterbury, that, rather than I would be obnoxious to those slanderous tongues of his misinformers, I would cast up my rocket. I knew I went right ways, and would not endure to live under undeserved suspicion. What messages of caution I had from some of my wary brethren, and what expostulatory letters from above, I need not relate: sure I am I had peace and comfort at home, in the happy sense of that general unanimity and loving correspondence of my clergy."

Surely, sir, your readers must be highly gratified with the picture which this simple, unadorned narrative presents of Bishop Hall's judgment, firmness, temper, and piety, in an elevated and thorny station, which demanded the display of such qualities in a very exalted degree. And they cannot but concur with me, in lamenting that this should be almost the only passage in the me-

moir illustrative of our author's uncommon excellencies, and that his own character and attainments should in general be so buried under a mass of trifling incidents and frivolous remarks. The light this passage throws on the character and principles of the high-church party of that day, is likewise valuable. Archbishop Laud and his adherents were surely not so blameless as tory writers would represent them.

After some account of his contest respecting the clerks of convocation, a subject uninteresting at the present day, he proceeds:—"The parliament begun (1639): after some hard tugging there, returning home on a recess, I was met on the way, and cheerfully welcomed, by some hundreds. In no worse terms I left that my once dear diocese, when, returning to Westminster, I was soon called by his Majesty to a remove to Norwich.

"But how I took the Tower in my way, and how I have been dealt with since my repair hither (to Norwich), I could be lavish in the sad report; ever desiring my good God to enlarge my heart in thankfulness to him, for the sensible experience I have had of his fatherly hand over me in the deepest of all my afflictions; and to strengthen me for whatever other trials he shall be pleased to call me unto, that, being found faithful unto death, I may obtain that crown of life which he hath ordained for those that overcome."

With this pleasing sentiment of gratitude, resignation, and hope, he closes this memoir. Six years afterwards he resumed the narrative, in a short tract entitled, according to the quaint phraseology of the day, "Hard Measure," and in that memoir carried down his history to the year 1647. His life was prolonged nine years beyond that period (to 1656), and he was called from this world in the very advanced age of eighty-two. During these fifteen years we shall view his conduct in severe and long-protracted adversity, and shall have abundant cause to admire that grace of God which endued him with resignation and fortitude even in the most severe of his trials.

*(To be continued.)*

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*To the Editor of the Christian Observer.*

THE expression in 1 Cor. xi. 10, "because of the angels," a confessedly obscure phrase, has been the subject of considerable difference of opinion. By some interpreters the original term Αγγελοι has here been understood as literally signifying *angels:* by others, as intended to designate human *messengers.* The patrons of the latter interpretation have supported it by affirming, that the customs of Greece did not freely permit the concurrent presence of men and of women even in religious meetings: that, in consequence, the women were in the habit of forming congregations by themselves: that to these congregations a small number of inspectors or superintendants were wont to be sent from the assemblies of the men, to be representatives of the fathers and husbands particularly, perhaps of the men in general, and to see that all things should be conducted decently and in order: and that before these Αγγελοι, or messengers, who virtually represented the authority of the other sex, the veil, the emblem of modest submission, ought to be worn by the females. To this explanation I think it has been objected, that the account is not sufficiently sustained by historical authority. At any rate, such a support of it would go very far towards establishing it. The early Grecian commentators on the New Testament, and the primitive historians of the church, afford, no doubt, adequate proof of the prevalence, or of the non-existence, of the custom which has been described. The works of these writers are to be found at hand in the public libraries of our universities, as well as in various private collections. I hope, therefore, some

one, who has access to such repositories, will favour your readers with a decisive statement of evidence for, or against, the interpretation which has been specified: and, if the weight of testimony be in the negative scale, will state the interpretation principally countenanced by the ancients.

M.

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*To the Editor of the Christian Observer.*

The term Doctrine, though it sometimes occurs in Scripture, appears to me to be seldom, if ever, used in order to convey the precise meaning which the same word carries when proceeding from the mouth or pen of a modern divine. The word, when applied in these days to theology, commonly signifies some article of faith, as distinguished from matter of practice; and it is not considered as comprehending any disposition of mind. It is true, that both right temper and right practice are often described as resulting out of right doctrine; and it is not meant by this observation, to deny that they do result out of it.

Again: the term Doctrine is now employed, for the most part, not so much to signify points of faith in general, as some particular points of faith; those points, for instance, which have been laid down in creeds, or in the articles of faith of particular churches. These creeds and articles, however sound, are human compositions; and many of them have been better suited to the times in which they were written than to our own days, and have been dictated by transient circumstances; some things being expressed at length in them, which might now properly be shortened; some things being contained, which might at this day be omitted; or omitted, which might now be contained.

The Scriptures not only make less frequent use of the *term* doctrine, in the modern sense, than we do; but they also seem to me to treat less of the *thing*: I mean, that they are not so accustomed as we are to divide divinity into doctrine and practice; or into doctrine, temper, and practice, which is perhaps a preferable division. They may almost be said to confound the three things together; not only forbearing to follow a regular order in speaking of each, but often using such language as to put some difficulty in the way of the modern expositor or preacher, when he attempts to establish the distinction.

Undoubtedly good reasons may be urged for departing, *in some measure*, from the manner of Scripture in this respect. When new heresies arose in the church, it was natural, as well as proper, that articles of faith should be laid down, by Christian councils, in affirmation of the tenets to which these heresies were opposed. The more accurate intellectual habits of the present times may also be fairly allowed to excuse, if not to justify, some part of the modern system of doctrinal distinctions. Nevertheless, it may be useful to call to the remembrance of modern divines, that the fact is as I have represented it—namely, that the Scriptures, besides using the term doctrine in a less definite sense than ourselves (for they commonly mean by it, Christian instruction in general), are less accustomed to divide instruction into the two separate heads of doctrine and practice. Even those divines who present to us that system of doctrine which is the most scriptural, depart, in some measure, from the example of the inspired writings, by being more systematic than Scripture in their divinity.

A variety of not unimportant inferences might be deduced from the observation which I have offered; but I shall here content myself with remarking, that it may suggest a chartiable construction of the orthodoxy of those who appear evidently pious and humble in their spirit, and yet do not express themselves in the language of our religious party. Possibly some of these per-

sons may have derived their religion from the Scriptures more immediately than ourselves. I would however admit, or rather I would contend, that great ignorance of doctrinal distinctions is a suspicious and even more than suspicious circumstance. Perhaps some of your correspondents will take an opportunity of enlarging on this subject: my object has chiefly been to excite a discussion which may be useful.

I am, &c.

O.

## FAMILY SERMONS. No. X.

Luke viii. 5, &c.—*A sower went out to sow his seed: and as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock: and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold.*

Our Saviour has explained the meaning of this parable. The seed, he has said, is the word of God. Those by the way-side, are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

I proceed now to treat of these four different ways in which the word may be received.

I. First, There are some, whose hearts are like the high-way side, which is so hard and beaten that the seed, if dropt upon it, finds no earth into which it can enter, and therefore the fowls of the air presently come and devour it.

And are there not, at this day, some hearers of the Gospel on whom it makes no impression? The seed sown is good; it is the same seed, which, falling on other ground, brings forth fifty or an hundred fold. The same Gospel which produces abundant fruit in the lives of some, is without effect on others. While one is converted from all his sins, is made humble, holy, and heavenly-minded; while he is delivered from the wrath of God, and is made an heir of eternal salvation; another, sitting in the same place of worship, has his heart as hard as the beaten road; for the devil taketh the word out of his heart, before it has made the least impression. Ah! how little do the inattentive hearers of the Gospel; those who sit and almost sleep under a sermon, or who think of their worldly concerns while the preacher is discoursing of heaven and hell, of judgment and damnation; how little do they suspect that the great enemy of souls is exercising his power over them, and is taking away the word out of their hearts, lest they should believe and be saved!

II. The second class are they who "receive the seed into stony places;" that is, "who, when they hear, receive the word with joy; but, having no root, they endure only for a while;" for "when tribulation or persecution ariseth because of the word, by and by they are offended."

Some persons no sooner hear the Gospel, than they approve of it: their understandings seem to be convinced, and their very affections to be gained by it: they experience a flow of pious feeling at the moment; they receive it even with joy; they are comforted by what they hear; they congratulate themselves that now they are no strangers to the truth, as they perhaps acknowledge

that they once were. They quickly say within themselves, and say with exultation, "God is now my Father, Christ is my Saviour, the Holy Spirit is my Comforter, and heaven shall be my home; for I have received the word, and I account all its glorious privileges to be mine."

But these persons receive the seed into stony places. Even in stony places there may be some little surface of earth, which causes the seed to sprout for a few days; but the seed soon meets with the rock, and then it withers. So in these hearers there is a hard, unyielding heart. They yield, it is true, for a time, but they yield when there is no temptation not to yield. They are to-day in circumstances favourable to the reception of the Gospel; their present friends receive it; their family receives it; they would almost be persecuted, if they did not receive it. All the conversation which they hear is in favour of the Gospel: they have as yet heard nothing against it: they are as yet unacquainted with the seductions of the world, and also with many of the temptations of the flesh and of the devil. They have found consolation, but they have not travelled far in the road of repentance; they have been made joyful, but the shout of joy has been before the victory.

Such persons may, for a time, deceive both themselves and others: "they dure for a while:" they endure as long as no particular temptation assaults them: "but when tribulation, or persecution, or temptation, cometh because of the word, by and by they are offended." Sooner or later it pleases God to send certain trials of our faith; he places us in some situation in which our character plainly manifests itself. As gold cannot be fully known to be gold, unless it be tried in the fire, but may be confounded with counterfeits; so the faith of Christians is not ascertained to be real, until some trial is employed to prove it. Oh how many are there, who, on a slight and general survey, pass easily for Christians. They imitate the language of the believer, and his more common conduct; they adopt his profession of faith, and are seen in his place of worship. Like him, perhaps, they have much comfort in their minds through the false hope in which they indulge; for a delusive hope may afford as much joy as a true one. They fail, however, in the steadiness of their practice; they fail to gain the victory over their temptations; they fail in self-denial; they fail in the stricter branches of duty; they fail to bring forth the richer fruits of righteousness. They agree with the Christian in what is more uncertain and general; they fall short when you come to particulars. Speak to them of doctrines, they believe; of general duties, they agree: but name some sacrifice which they ought to make; some present self-denying task which they ought to perform; some persecution or tribulation, which, if they be true to their profession, they must endure, by and by they are offended.

These are the persons whom Christ compares, in another place, to a man who professes to enter upon a great work without having counted the cost; as beginning to build a tower, but as not able to finish.

There were many of this class in the days of Christ. There was a Herod, who, for a time, heard John gladly, and even did many things; but when the question of Herodias arose, by and by he was offended. The rich young man in the Gospel promised fair, and professed to wish in general to do whatever Christ should desire of him; but when our Saviour said, "Sell all that thou hast, and give to the poor;" part with that wealth which I, who know the heart, know to be most dear to thee, and come and follow me; he went away sorrowful, for he had great possessions. A very large portion of the multitude who followed Christ seems to have been of this character: they for a while ad-

mired his miracles, and approved of his sayings: they said "he hath done all things well; he maketh both the deaf to hear and the dumb to speak:" they hailed him as he entered into Jerusalem, saying, "Hosannah to the Son of David! Hosannah in the highest!" Whither, then, could this crowd be gone, when, only a short time after, that other multitude arose, which cried, "Crucify him! crucify him?" That other multitude! it was no doubt nearly the same multitude. The tide had now turned. It was no longer reputable, it was perhaps not safe, to take part with Christ; for the chief priests had matured their conspiracy against him, the civil power had seized him, the soldiers had declared against him. A man who should now espouse the cause of Christ, must be ready to endure tribulation and persecution because of the word. The stony-ground hearers, therefore, went over to the other side, and served to swell the number of open enemies. Some of these very men doubtless joined in the cry, "Crucify him! crucify him!"

And now let me ask, if some change in the public sentiment concerning Christ should take place in this country, what part should we take? Atheism and deism not long since threatened to overspread a neighbouring land; and the conspirators against Christ were supposed to have one branch of their conspiracy in this country. If our churches should be forsaken; if our Sabbath should be abolished; if every professor of Christianity should be accounted an enemy to the state, and should be involved in pains and penalties; if, in short, persecution and tribulation should come upon us because of the word, should we turn, like the multitude in the time of Christ, or should we stand firm, though there should be no party to keep us in countenance? Or if only our *private* circumstances should change; if Providence should appoint our lot in some new situation, in some less religious family, or less pious circle; should we maintain the same profession of religion which we now make? Should we endure to be called fools, for Christ's sake? Could we sacrifice our worldly interest for the sake of this "pearl of great price?" Are our hearts disposed to say, "Come prosperity or adversity, come honour or dishonour, come life or death; O, my Saviour, I will not forsake thy cause. I will hold fast the profession of my faith in every place into which I may go; amidst the scoff of infidels; amidst the gainsayings of heretics; amidst the evil example of degenerate and corrupt Christians; and amidst the united opposition and ridicule of vain, worldly, and corrupt men. Thy Gospel hath been professed by me not lightly and hastily; it hath taken deep root within my heart: and though persecution or tribulation should come because of the word, by thy grace assisting me, I will not be offended."

III. The third character here spoken of, is he that received seed among the thorns. Persons of this class hear the word; but the cares of this world, and the deceitfulness of riches, choke the word, and it becometh unfruitful.

By the former part of the parable, those persons were intended who professed the Gospel only till the next temptation led them to renounce it. Here, those are described who profess it for a longer time, and who never openly renounce it; but who suffer the word to be gradually choked with cares, as a plant is with the weeds which grow up around it. The whole plant, in this case, may not wither away, as in the former, but it wears a sickly appearance, and it brings forth little or no fruit.

In our age, there are perhaps more of this class than of the former. In the age of Christ, there were more of the former class, than of this. Then, frequent persecution arose because of the word, and many were offended. Now, worldly interests, and, above all, increasing luxury and wealth, corrupt the faith of

Christ. The ancient persecutions reduced the number of the professing servants of God; but they served to purify the church. The gold was reduced in quantity, but it was more refined. Temporal prosperity has now multiplied the nominal Christians; but much base metal is mixed among the pure.

But let us apply the subject to individuals. There are many characters among us who seem to begin well, or at least not ill, in religion; and who never apostatize from the faith: but whose piety languishes under the multitude of cares in which they become involved, or is hindered by the eagerness of the pursuits in which they are engaged. Our Saviour, in the Gospel of St. Mark, speaks of several things which serve to choke the word. The cares of this life, the deceitfulness of riches, and the lust of other things.

First, the cares of this life. You, who, when you were young, bestowed some thought upon Christianity, and were not without religious feeling, trust not to these impressions of your youth: trust not to them, even though there should have been no period of your life in which you have cast off religion. Beware lest the cares of this life, as they increase upon you, take place of the care of the soul: lest much business; lest a growing family; lest the various interests of this passing world, divert your thoughts from God, and too much possess your heart. You may be ruined by lawful things too eagerly pursued, as well as by things forbidden. God must maintain his pre-eminence in the heart: and that duty can be no duty, that business cannot be your business, which prevents your having time to worship God, which hinders every religious service, and serves to deaden all the religious affections of your soul.

But beware also, secondly, of the deceitfulness of riches. There is a slow and comfortable increase of a man's fortune, which may constitute the chief delight of his heart, and yet is not suspected of tending to evil. A man's five pounds gain other five pounds; and these ten pounds gain other ten; and his thought is now running chiefly, and at last entirely, upon riches. In comparison of wealth, or of that which wealth is able to purchase, spiritual things are of less and less account. The multitude now court his favour; dependents multiply; flatterers abound; a variety of luxuries are enjoyed; pomp and parade feast the eye, and exquisite meats the palate; pleasure is the chief good. In the mean time, Christian friends, perhaps, are silent; for there is no sudden change in the conduct; no crime has been committed, for which he should be specially rebuked; no heresy embraced, for which he ought to be cast out of the church. Only those effects of wealth arise which are ordinary; but these effects, though ordinary, are most awful. Beware of the *deceitfulness* of riches: they cherish lusts, "which drown men in destruction and perdition." "For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

There is, thirdly, the lust of other things. The word lust, in Scripture, means *eager desire*; always, however, signifying the eager desire *after some earthly thing*.

Beware, then, of a too great earnestness after any of the things of this life; whether it be fame, beauty, learning, talents, or any other possession. Remember, that spiritual things and temporal cannot both be pursued with eagerness. You cannot "love the Lord your God, with all your heart, and all your soul, and all your strength," and love any worldly object, any rival of God, in like degree. God must have the chief interest in the heart. Are you naturally warm, even to extravagance, in your affections? Be warm in the service of God; be as zealous as you please in that cause. But, in order that your holy zeal may not decline, you must

continually check the lust of other things. These are the great enemies of God: these are the great obstacles to your growth in grace: these are the weeds, which, being permitted to grow up, overtop the good seed; they choke the word, and it becometh unfruitful. Religion cannot live in that heart which is beating high with some earthly hope, panting after some earthly good, fretted with some earthly anxiety and care, or racked by some worldly disappointment. And the danger, be it observed, lies not in wealth alone, but in the lust of all other things. There is a holy indifference to the affairs of this life, which must be learnt if ever we would have our portion in heaven.

"Let, then, your moderation be known unto all men. The Lord is at hand. Be careful for nothing." "For this, I say, brethren, the time is short. It remaineth that they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away."

IV. The last class of hearers is thus described by our Saviour. "But that on the good ground are they, which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience;" or, as it is rendered in Mark, "and bring forth fruit, some thirty fold, some sixty, and some an hundred."

Let us first notice the term "an honest and good heart."

It is an expression extremely common in the world; but the Scripture knows of no other good or honest heart, than that which inclines a man to hear the word of God, and keep it. But let us endeavour more particularly to explain these two words.

The meaning of the term *honest*, may be shewn by means of the following illustration. Suppose that you wished to convince a man of the truth of some point, in favour of which the evidence was undeniable; but that the individual in question should cavil at every word you said; that, though he pretended to argue the case, he should take all unfair advantages; that when he professed, through candour, to allow the weight of a part of what you said, yet he should always take care to deny the main point; and while he yielded in the premises, was sure to stop short of your conclusion. Suppose, also, that there should be in his mind, during all this time, some secret regard to his own immediate interest or pleasure, which was the true cause of his being so hard to be persuaded in the case in question. Now this would be to have a dishonest heart.

Just thus, but in the strongest sense of the term, is every irreligious heart dishonest. The Gospel is the truth. Its facts are true; its doctrines are true; its practice is the true inference from those true doctrines; and whosoever rejects the Gospel, whether by disbelieving its facts, by denying its doctrines, or contradicting its practice, is a dishonest man. Either in one part of the premises, or in the conclusion, he does not admit the truth; and it is a secret bias towards the side of sin and error in his heart, which prevents the admission of it. His is a dishonest heart.

The meaning of the scriptural term a *good heart*, needs little explanation. It means a heart disposed to that which the Scripture calls goodness, namely, universal goodness; to that goodness which respects God as well as man; to piety as well as morality, and to every part of morality as well as of religion. May God grant unto us honest and good hearts in this scriptural sense; for they are not thus good by nature. Let us pray, therefore, with

David, "Create and make in us a clean heart, O Lord; and renew a right spirit within us."

It remains only to describe those fruits of the Gospel, which they who receive the word into an honest and good heart are said to bring forth. These fruits are rich, as well as copious. It is not a little common decency and propriety, nor even a few occasional acts of more than ordinary virtue, which constitute the true fruits of righteousness.

"I have ordained you," said Christ to his disciples, "that ye should go and bear *much* fruit." "Be ye, therefore, steadfast and immoveable," says the apostle, "always *abounding* in the work of the Lord." What is the purpose of all the great doctrines which we have been taught? Is it not, that we should bear fruit? As the seed is sown with a view to the future harvest, so all the revelations of God to man, all the means of grace, all the hopes, promises, and encouragements set before us, are vouchsafed with a view to the fruit which is to be produced. For what purpose, think you, did Christ come into the world? Was it merely that certain followers might call themselves by his name; that they might be baptized into his faith; and then live nearly after the manner of the unbelievers? Was it not that he might "redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works?" It is said of him by the prophet, that "he shall see of the travail of his soul, and be satisfied." But is this the end of his agony in the garden, and of the sorrowfulness of his soul even unto death; is this the ground of his satisfaction, that a sufficient number of those members are added to his church, who merely cry "Lord! Lord!" and do not the things which he says? What was his language to the Seven Churches of Asia? "I know thy works; that thou hast a name to live, and art dead; for I have not found thy works perfect before God." And again, "Remember from whence thou art fallen, and repent, and do thy first works, or I will remove thy candlestick out of its place." Be assured, also, that by your works you shall be judged on the great day. "And I saw the dead, small and great, stand before God: and the sea gave up the dead that are in it, and Death and Hell gave up the dead that were in them: and they were judged, every man according to his works."—"By your fruits ye shall be known." This is the universal test. Prophets, and patriarchs, and apostles, and disciples, of the early church, as well as modern professors of the Gospel, shall be judged by this rule. By this, therefore, let every one now judge himself.

But what is the fruit which we are to bring forth? I answer, that it must be both rich and copious. There must be fruit in our thoughts, words, and actions; fruit very different from that of unchristian men. There is to be the fruit of all holy affections towards God, and of all goodness and loving-kindness towards our fellow-creatures. To our heavenly Father, there is to be offered up the sacrifice of prayer and praise; towards him, also, there must be holy confidence, and humble resignation, and ready obedience. There must be an unreserved trust in Christ, and a heart overflowing with gratitude for redeeming mercy; and there must be a devout dependence on the Holy Spirit. Towards our fellow-creatures there must be the fruit of integrity and uprightness, of gentleness and patience, of liberality and compassion, and of continual activity in doing good. There must also be the fruit of temperance, soberness, and chastity. In short, "whatsoever things are true, whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue or any praise, we must think of these things."

Thus have I described the four

classes of hearers spoken of in the parable. There may be shades of difference in the men of each class. There is certainly some diversity in those of the last class; for some, as the parable itself says, in the Gospel of St. Mark, "bring forth thirty, some sixty, some an hundred fold."

Finally, my brethren, ask yourselves, Do you bring forth fruit? What have you *done*, in consequence of your belief in the Gospel? I mean, what have you done which you would not have done, though in the same outward circumstances, if you had been unacquainted with it? Has it raised in you no holy affection to God and Christ? Has it cleansed you from no secret iniquity? Has it subdued in you no besetting sin? Has it urged you to no self-denial? Has it roused you to no beneficent exertion?—Then it has not done its work: it has not brought forth its fruit. The seed sown in you has failed; and it has failed through the want of a good and honest heart. The husbandman hath bestowed his care and pains, as well as sown his precious seed, in vain; and you are as an ungrateful soil, which is full of "briars and thorns, and nigh unto cursing." May God deliver us from this curse, which is the greatest of all curses. Troubles and afflictions may be endured, for they shall cease with this fleeting life: soon all our sorrow and sighing shall flee away. But the man who hath brought forth no fruit unto God; he is the man who may be pronounced truly miserable: he is as a tree, whose end is to be burned. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap: he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

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*To the Editor of the Christian Observer.*

It appears to me extremely desirable, that you should occasionally enrich your useful miscellany by a few short extracts from those ancient divines, whose works are imperfectly known, and who have written well on practical subjects. I venture, therefore, to trouble you with the following brief characteristics of pride; and if you think my paper worthy of insertion, I may perhaps again trouble you with the same kind of communication.

Signs of Pride.

1. Pride causeth subjects to be too quick in censuring the actions of their governors, and too impatient of what they may suffer from them.

2. A proud man is more disposed to command than obey.

3. If a proud man be a ruler, he is apt to be lifted up; he is more desirous to be obeyed by his inferiors, than himself to obey God.

4. If a piece of preferment be void, a proud man always thinks that he is the fittest for it.

5. When a proud man looks at a work of his superior, he thinks that he could have done it better himself, if he had had the doing of it.

6. A proud man is much more mindful of what he knows, than of what is wanting in his knowledge.

7. Pride makes a man wonderfully partial in judging both of his own virtues and vices, in comparison with those of other men.

8. Pride makes men hear their teachers as judges rather than as learners.

9. A proud man is hard to be pleased.

10. He loves precedency.

11. He expects that all the good he does should be remembered by other men.

12. His best friends are his greatest admirers.

13. He grows insolent, when he perceives that he has got upon the higher ground.

14. He is impatient of being contradicted in his speech.

15. Dwell where he may, he is turbulent, if he have not his will.

16. He is apt to be passionate and contentious.

17. If not an open, he is at least a secret boaster.

18. He is censorious and uncharitable: very few are godly, honest, sincere, faithful, in his eyes, even of the number of those who are really such.

19. Pride causes men to hate reproof. The proud love to reprove others, but hate to be reproved themselves.

20. When a proud man is reproved, he denies, or at least extenuates, his fault.

21. Pride often makes men talkative; more disposed to speak than to hear, and to teach than to be taught.

22. Proud persons are ashamed to drop into a lower station, to put on an inferior apparel, to live on the more ordinary kind of provisions. They are not willing to submit to the call of Providence in this respect.

23. If a proud man be wronged, he looks for a very great submission before he will forgive.

Lastly, Pride often makes men inordinately desire to have an honourable memorial kept of them when they are dead. Many a monument, therefore, hath pride erected: many a book hath it written: many a good work hath it done; a work good in itself, but bad from the baseness of the intention: many an hospital, an alms-house, a school-house, hath it erected. Let us not, indeed, causelessly suspect each other of this vice; but let us each examine our own hearts, and take heed lest our most beneficial works be a part of our corruption.

B.

## MISCELLANEOUS.

*To the Editor of the Christian Observer.*

### ON ST. PAUL'S CANON RESPECTING NOVICES IN RELIGION.

Could the affairs of the Christian church be regulated by a sagacity equal to that which is demanded and exercised by the philosophers of this world, it would surely be provided, that no person should act as a public teacher, unless he were qualified to sustain such a character, by personal holiness, by competent abilities and learning, and by so much actual knowledge of life, as might at least secure him from the common impositions and artifices of mankind. If it were found impracticable to effect this provision, the next measure might be, that every instructor should enter upon his undertaking under the immediate observation and guidance of one able so to discern and to correct error, and to confirm all habits of right thinking and conduct, as to give to his disciple the opportunities of excellence.

According to the first of these rules, it is obvious, that, allowing for the infirmities and degeneracy incident to all human institutions, the church would be largely blessed; in the other case, she would offer assistance to her sons, capable of furnishing them with the main requisites of the pastoral character.

These pleasant theories glided before my mind's eye on considering St. Paul's injunction, that a spiritual guide should be, "not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil." (1. Tim. iii. 6). A novice—for so our translators remind us in their marginal commentary—is *one newly come to the faith*; that is, I suppose, a recent convert from Paganism or Judaism to Christianity. But if the term be useable in a country professedly Christian, then it may perhaps be interpreted thus—one who

begins to be serious about his salvation.

Now to such a person the diffusion of religious truth will naturally appear to be an object of paramount importance; and, in the early warmth of his new character, he will be eager to communicate to all within his influence the same encouragements and the same anxieties which alternately animate and disturb his own bosom. All projects terminating on the verge of time are alike suspended, when his memory recounts the names and labours of evangelists and missionaries; and his inquiries into the existing state of the world refer, not to cabinets and camps, but to the prevalence of ignorance, infidelity, and heathenism, and to the channels opened by peace or war to the currents of Divine wisdom. It not unfrequently occurs, that, in a convert thus excited, all speculation ultimately rests in a resolution to become a teacher himself; and, as this resolution partakes of the general confusedness and varied purpose of a proselyte's mind, his destinations are determined by accident; by the relations of place and time; by the discordant representations and persuasions rising from the new world which gathers around him. Thus, in a spacious, crowded church, his final resolve is to become a clergyman; in the thronged assembly of the separatists, nothing can divert him from a fixed purpose to minister among *them*; in reading the transactions of missionaries, he is already encircled by an audience of slaves under the foliage of western groves, or offering heavenly instruction to the more civilized idolaters of Asia. What obstacles will not a fervid imagination overleap; and especially when all motives and all ends appear to centre in a devotion to the everlasting welfare of souls! No deserts are weary, no forests impenetrable, no torrents impetuous; the tropical sun does not parch, neither do the polar blasts stiffen, where fancy controuls the course of universal nature, and removes all physical difficulty by an allegation, a wish, and a theory.

Now, sir, is there any thing of *the novice* in all this? If my representation be not calumnious, where it is intended to be correct, the inference is, that the original of my sketch has left out of his account this most important consideration — his spiritual qualifications for instructing others either at home or in other lands. Granting that his animal energies are able to sustain alike the attacks of fire and frost, he is indeed so far prepared to evangelize Malays and Esquimaux: but in this he is rivalled by many a commercial adventurer; by those who float from Guinea to Labrador in quest of ivory or castoreum. But supposing that our speculator's plans of instruction are to be realized at home, still the same great consideration is left out: the question still remains, How is he qualified to teach?

St. Paul's injunction, referred to above, has often struck me as one of those many passages of Scripture, which appear, by almost universal consent, to be passed over as useless. Never did I hear (and I have mingled not a little with professors of religion), but once, this injunction repeated to any young man who discovered an immature propensity to preach. Once I *did* hear it; and the Apostle's remembrancer was heard with some effect.

I do not profess to have studied the Scriptures critically; but the clergyman, who will be mentioned in the sequel, once pointed out to me a few interpretations of the neglected canon, which I beg leave to lay before you, as proceeding, at least two of them, from commentators in a case like the present unexceptionable. My first authority is that of a favourite of yours, Richard Baxter, who, in about his seventieth year, explained the passage thus:— "Young, raw Christians, made teachers, are in great danger of falling into condemnation, by pride, even like

to devils. Because, 1. They have less knowledge of their own ignorance, and how much yet they want: 2. The suddenness of the light which they have received so transports them, that they think it to be greater in them than it is: 3. They have stronger passions in them than the aged; and those puff them up, as if they signified answerable judgment: 4. They have weaker degrees yet, of humility, self-denial, and all grace, than riper Christians have: 5. They have had less time to learn the great things which should balance them: 6. They want that experience which fully conviceth riper Christians of the error of self-exalting; so that none are so apt to rage and be confident as the ignorant and injudicious: 7. And they are themselves, as children, carried away easily by the applause and flatteries of such as are like them, and cry them up for their injudicious fervour." Erasmus observes on the text, that a novice is inadmissible among public instructors, because he is not sufficiently skilled in the mysteries of religion, neither is his constancy proved; and that these are reasons, exclusive of that declared by St. Paul. The obsolete commentators Tirinus and Menochius intimate, that a novice is *lifted up* by the persuasion that the church needs his services; and thence he feels of some consequence. Grotius quietly reminds us, that they who suddenly attain honour are easily inflated.

Whatever may be the precise meaning of *falling into the condemnation of the devil*, it seems evident that the scope of the passage is a very serious intimation that the pride there denounced assimilates its possessor to the angels who by ambition lost their first estate; and its very obscurity, instead of disarming it of its terrors, will, to thinking minds, bring emotions of awe and apprehension.

Far be it from me, sir, to judge any man;—but, with St. Paul's injunction before me, and with the practical comments upon it furnished by what my own eyes have seen, and my own ears have heard, among the religionists of these times, I must confess, that the apostolic canon seems to me to be daily violated by numbers, who think, speak, and act much, with a professed regard to the Gospel. They will answer for themselves at the final judgment; and so must I; ("the Lord grant unto me that I may find mercy of the Lord in that day!") and therefore am I not eager to tell all my thoughts about them. Yet there can be no asperity, no bitterness, in observing, that the profession of religion opens avenues to worldly gain and worldly reputation; and that along these broad ways will hasten such as are converted in their opinions, but not in their hearts; who know something more than others, but know without conviction; who have left the world, but not overcome it; speculative saints, practical unbelievers.

Whoever acknowledges the identity of the human character needs no one to assure him, that vanity and intolerance may exist in degrees exactly equal, in a Romish cardinal, a Protestant dignitary, and a Methodist itinerant; in the Conclave, the Convocation, and the Conference. It is man who is vain and intolerant; and not his accidental appendages. I have therefore no difficulty in supposing, that, among the many thousand persons in this island who pass from the field and the shop, to assemblies of social prayer and mutual examination, to lead classes or occupy pulpits, is to be found many a melancholy illustration of the neglected injunction of St. Paul; many *a novice, lifted up;* and by instruments of elevation which truly are quite equal to raise the shadowy imitations and pictures of substantial excellence!

There is, in my judgment, something fearfully alluring, to uneducated and forward minds, in the opportunities of notoriety furnished by the present disorderly state of things

in the Christian world. The time may indeed come, when the number of volunteer teachers will out-number the taught; and thus, evil recoil upon, enfeeble, and destroy itself. But as matters now stand, the office of a religious instructor, exercised in apartments of all dimensions, from the spacious meeting down to the room of a mud-walled cottage, sets men upon pedestals of all heights, the lowest above the level of the vulgar earth. In this manner Christianity, strangely perverted from its original design, seems compelled, not to exalt the lowly, but to flatter the self-confident*.

Should any reader suspect that in the expression of these sentiments I am but idly retailing the murmurs of irreligious men against the asserted prevalence of religion, I reply, that truth, whether uttered by a saint or an apostate, retains the same potency; and the question is, whether fact justify what is above intimated. I should argue, that the state of things supposed in this paper, is the regular consequence of the long security which the professors of the Gospel have enjoyed. Religion is indeed derided and denounced in pamphlets and reviews; and many read, and many confute them. But no man can "strip his sleeve and shew his scars;" can trace the furrows of the scourge, or the brand of the cautery. The iron enters no man's soul; and it is Tartary, and not England, that is watered by the blood of the martyrs†. Now I conceive that a disorderly character of religion is as fairly the result of long freedom from persecution, accompanied with outward prosperity; as the contraction of rust (the illustration is not my own), is the natural consequence of the action of the atmosphere upon a bar of steel which has been long out of the furnace. We need not be surprised at any degree of confusion introduced by the concurrence of two causes so potent, as the virtual neutrality of the world, and the eagerness of proselytes. While the magistrate secures the novice from civil injury, and the novice reaches, at one bound, the seat of instruction, the latter is too surely thrown upon heights dizzy and precipitous, whence many an adventurer has fallen headlong. I may not venture to attempt a parallel so fearful as the injunction of St. Paul appears to present to us, when he terms the perils incurred by inexperienced teachers, *the condemnation of the devil*. The apostle's expression is awful; reminding us of the dismay and ruin which confounded the earliest projects of ambition; and interposed a great gulf between the rebel hosts, and the eternal fruition of their God.

Permit me to illustrate some of the evils growing out of the immethodical system above alluded to, by what is passing in my own village. Had the clergyman of this place been a man of the world,—a mere sportsman, or a mere agriculturist, or a gentleman of merely fair conduct, but inwardly indifferent to the salvation of souls,—I should not have been surprised at the efforts made for these seven years, by some persons in the neighbourhood, to seize and garrison a small house situate within a stone's-cast of the rector's garden. But observe how our case stands:—This rector is a man, at any rate so far interested in the spiritual welfare of his parish, as that all know his readiness to give advice as frequently as any individual applies for it; nor does he sit at home to receive applications

* I must assure the reader, once for all, that what is urged in the text against the pretensions of novices, I am perfectly willing to apply, *mutatis mutandis*, to persons in the established church; who, whether clergy or laity, are equally open with dissenters to the melancholy temptation in question; and I am able to assert, that the consequence of such temptation is discernible, in a very affecting degree, among the educated as well as among the illiterate; and this, in more cases than it is pleasant to recollect.

† Alluding to the martyrdom of Abdallah, as described in Dr. Buchanan's Star in the East.

for counsel, but he goes forth to offer it. He walks the wards of his infirmary with all regularity; and I believe, that no patient dies for want of professional skill and assiduity. His conduct habitually exemplifies his Master's admonitory declaration, "they that are sick need the physician." Then, as to his public ministrations, even those who separate from him acknowledge that he preaches "the truth." Yet this is the man from whom it is deemed lawful to estrange the affections of his flock. For this purpose we have been for these seven years visited periodically by teachers, who have so far appropriated the house above mentioned, as to come there once a week, with a view to organize a secession from the church. The present fruit of their labour is a society of sixteen persons, professedly gained over to the side of their teachers; and there are from ten to twenty others who irregularly attend, and appear to be wavering between the old and new communions. Such then is the leaven which is gradually to change a population of eight hundred persons.

My habits of life lead me so much among my village neighbours, that with none of them am I unacquainted. You will believe, that, during what I was going to call the *seven years' war*, I have not remained an unconcerned spectator of what has been passing around me. We are all, laity as well as clergy, interested in the final issue of our religious struggles; and accordingly I look and think, fear and hope; and feel that matters of this kind, like affairs merely civil, awaken curiosity, invite speculation, and deserve very serious investigation. But, sir, it is my professed desire to examine the actual state, and probable consequences, of such proceedings, not as a worldly politician, or in the spirit of an ecclesiastic trembling for the loss of a lucrative sinecure, but as one who refers all things to the interest and final triumph of Christianity itself, severed from all its modifications papal or protestant episcopal or congregational.

But to return to my village polemics. The first man who welcomed the new comers, was the proprietor of the house already described; and by trade a weaver. His animal passions were naturally torpid, his understanding shrewd and inquisitive; and I found that he had knowledge sufficient to plot mischief, and to rivet ignorance. He entertained the strangers, because they brought something new with them. But in a little time he was to them as the porcupine to the snakes; and his quills had nearly punctured his associates into a retreat, when he left them and us to settle in the capital; and from that hour I have heard nothing of him. His successor in the house was his inferior in understanding, and generally fair in his conduct, except that he was frequently ruffled by anger. However, he succeeded, not only to the tenement, but to "the innovating propensities," of the weaver. After a time, this person (as resident representative of the periodical preachers), attained the dictatorship among the sixteen; and from ten to twenty parcels of influence over the irregular attendants; each parcel being, of course, commensurate with the individual's degree of attachment to the new dynasty. However, he most obviously holds this dictatorship at the will of *the people*.

If the Christian maxim, "by their fruits ye shall know them," be unequivocally admitted as the criterion of religious principle, then is there reason to fear that this poor man's religion is very incomplete. To my knowledge, he is a stranger to internal composure. The dictator's pillow is stuffed with thorns stuck in by other Cæsars, who find that the world was made also for them; and the eyes of more than one are fastened on the insignia of power, and already are comparing their hands with the circumference and length of his truncheon. All this while, he reads in the Scripture

of "rest unto the soul," as the consequence of taking Christ's yoke; but, far from possessing this, no soul is so harassed, so restless as his. Combating the rector without, and the rival powers within; compelled alternately to be a despot and a slave; panting for absolute empire, or anticipating deposition; he is "weary and heavy laden" with his self-imposed burden!

Now, is it not obvious, that a religion formed and settled under these circumstances must be unsound and defective? Neither this man nor his adherents suspect what may be the master principle at this moment directing all their movements. For if I were to speak, sir, from my own observation of its effects, I should say that the world, availing itself of the love of power and notoriety inherent in our miserable nature, is the grand agent in their enterprise. And did these persons practically own the doctrines so perpetually urged in their public and private discourses, they might haply learn to "make themselves of no reputation," and retire from the chair of instruction to their closets, and to their consciences. If religion inculcate any grace with a distinct earnestness, it is unquestionably the grace of humility; and so far as we are deficient in its exercise, we war against our own souls. "If any man have not the *spirit* of Christ, he is none of his." Our Lord said, "My kingdom is not of this world." But with sentiments purely evangelical, we may connect a disposition purely worldly; and while others discover their ambition by grasping at sceptres, we may discover ours by heading the subdivisions of religious faction, and by gathering the credit of seducing men from the objects of their early attachment *.

I must not neglect to express how much I have been edified by the conduct of my pastor since the trenches were opened against him. Instead of uttering vulgar, undefined declamation from the pulpit, about schism, self-inspired teachers, the necessity of legislative interference, and other common-places—to do which, by the way, is a very likely method of strengthening the positions of separatists—he has never publicly alluded to them. He has in private briefly declared his disapprobation of our innovators; and he has stated the reasons which attach him, and ought to attach them, to the established church. As to any personal resentment on his part, no approach to so unworthy a feeling has been detected by them;—a circumstance which has produced no small degree of irritation; for as they have always been on the look-out to find matter of quarrel, and to get themselves noticed, and are yet let alone and are yet unnoticed, their disappointment is great. All this is the more mortifying, because, in a parish three miles distant, the clergyman, having spent sixteen Sundays in publicly enouncing and confuting the objections of the dissenters one by one; half the hearers, remembering the short objections, and forgetting the long and elaborate confutations, gradually filed off, either to the meeting- or to the ale-house: some, being convinced that the sepa-

* I am persuaded that the more discerning part of my dissenting brethren, those I mean (and many such I trust there are in the land) who, though differing from us in some circumstantials, have it supremely at heart to promote the interests of solid, scriptural, practical piety, will be far from feeling any apology necessary, either for the remarks already made, or for those which follow. I have heard such persons frequently lament the prevalence of the evil which I have endeavoured to expose; and I could point to authors, who may be considered as belonging to their body, who have written most judiciously upon it. And although my sphere of observation has not given me an opportunity of illustrating the effects of the evil, except by a case which may appear invidious, that of separation from the church, I have no doubt that they could supply innumerable instances of similar defections from the meeting-house, produced by the same causes and issuing in the same consequences.

ratists were right, followed them; and the rest, being persuaded that the church was wrong, deserted its communion, without troubling themselves whether they might do well by joining that of its opponents: so that, between both, the clergyman, who had abridged Hooker and other apologists for his congregation's sake, and whose main body of divinity is polemical, has lost half his flock; and is amazingly popular among some of the sectaries of the district, for his exertions in their behalf.

In the concluding paragraph of this address, I recur to the apostle's neglected injunction, and would advise all whom it may concern, to weigh that injunction well. Let professors of religion endeavour to learn the art of analysing the devices and desires of their own hearts, so as to separate worldly motives from such as may impartially be judged to be spiritual. Let them ask themselves, what is the bait which allures them to rise from the level of a learner to the station of a teacher. Let them separate the petty bustle of getting preachers into *dark* parishes, the notices of religious magazines, the hope of having their portraits engraved, and the notoriety consequent upon all this machinery of fame,—for by such machinery does "poor human nature" condescend to be elevated into importance!—from the simple, self-renouncing wish, to diffuse the savour of serious godliness, by displaying its fair proportions in their domestic, retired character. There is a celestial rhetoric in the exercise of the Christian graces, which is persuasive, noiseless, uniform, permanent. The religion thus exhibited, lives chiefly upon its internal resources; and though far from being independent of public ordinances, yet its vitality is the fruit of self-knowledge, of humiliation, of watchfulness, of converse with God in solitude. Its anxieties flow, not from uneasy apprehensions of being slighted or forgotten by religious parties, but from the possibility of losing the little grace it presumes to have gained; from the recollection of past transgressions; from the fear of temptations yet to come. Its gratifications spring, not from a consciousness of rising popularity, not from a comparison of former insignificance with the importance now reached or attainable, but from the still trembling hope of life eternal; from a conviction of the entire sufficiency of the blood of the Atonement; from the gradual retreat of vanity and passion; and from an anticipation of the perfect triumph in the heavenly state, over the last remains of infirmity and corruption, over even the dread hostility of this world, its craft and its flatteries.

METATOR.

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*To the Editor of the Christian Observer.*

In the latter end of last May, it was my lot (and afforded me no small gratification) to spend three days in the metropolis of North Britain; one of which was the Sabbath. I was not a little amused and pleased with the delightful view from the Castle Hill, and other romantic eminences in the vicinity of that ancient city, from whence are beheld, at once, the lofty and crowded buildings of the Old Town; the beautiful and magnificent modern erections of the New Town, with the tall and elegant spire of St. Andrew's church; the royal palace of Holyrood-House; the rich and highly-cultivated surrounding country, with the distant mountains; the town and harbour of Leith; the Frith of Forth, and its opposite shores, &c. &c.

But what I chiefly propose, is to give a brief account of the manner in which I spent the Lord's-day; offering also a few remarks on what I heard and saw, in which I certainly intend no disrespect to our northern fellow-subjects. Betwixt eight o'clock in the morning, and seven at night, I was favoured with four opportunities of attending the

public worship of the Almighty. Though I am a member of, and firmly attached to, the Church of England, yet, being inimical to that wanton propensity to division which discovers itself in the present age, and having long observed its malignant effects, I judged it to be my duty, as it was also my inclination, while in Scotland, generally to attend the public worship of the established church of that country. For, though I disapprove its presbyterian form of government, I nevertheless consider it as a *reformed* national church, professing all the essential truths of Christianity, and containing many faithful preachers of the Gospel, and living members of Christ's mystical body; with whom, if through grace I can be a partaker of the common salvation, I shall spend a glorious eternity.

In the afternoon of the Lord's-day, I attended an episcopal chapel, where the worship was performed nearly in the way of the Church of England, and the sermon was perfectly sound and evangelical; though I should have been better satisfied, if the officiating clergyman had possessed a greater degree of zeal and fervour. At the other three opportunities, I attended the Scotch established churches. The morning sermon, at eight o'clock, was inferior to the others, though it contained nothing inconsistent with evangelical truth. The other two (both of which were attended by very crowded audiences) were evangelical and practical, sound and useful discourses; delivered with becoming zeal and earnestness, yet without any extravagant or unbecoming action.

Upon the whole, however, I must acknowledge, that the exercises of the day had no tendency to lessen my attachment to our own mode of public worship, or to induce me to prefer the method adopted by the sister church. In particular;

1. I could not but give the preference to our own excellent Liturgy, over their long extemporary prayers, though I am no enemy to this kind of prayer on proper occasions. Indeed, I have heard it asserted, that even some of the more pious and sensible of the Scotch clergy have privately owned their conviction, that a suitable pre-composed Liturgy would be very useful, if not preferable to the common mode in their church; but that the prejudices of the people would not endure the introduction of it.

2. I was grieved, that no part of the Scriptures was read in the course of public worship, except the text of the sermons. I had before supposed, that the principles of protestantism, as opposed to popery, were not so far deserted by any *national* reformed church in Europe. This surely demands the consideration of the General Assembly. One part of the excellency of our church-service must be allowed to consist in the abundant use which is made in it of the divine oracles.

3. The Lord's Prayer was never once used in any of the three places where I attended, though enjoined by our Lord himself, and though it seems chiefly to be intended and adapted for social worship.

4. Though the Lord requires himself to be served and worshipped with body as well as spirit, I did not see much suitable reverence or becoming decency on entering the house of prayer. Some of the men I saw come into the church with their hats on, which were not taken off till they entered their pews.

The like disregard of outward reverence and adoration appeared in there being no kneeling during prayer; and during the singing, all sitting down at their ease.

5. The Scotch people may be borne with, in their partiality to their old version of the Psalms, out of regard to its author; as I must confess myself attached to the version of Sternhold and Hopkins, for the sake of the pious composers of it. But whatever may be said of the *matter* of their psalmody in Scotland, there is great room for im-

provement in the *manner* of performing it. The precentors line out the psalms with a very whining tone, in which I think they are never equalled by the worst of our parish clerks; and no tunes seem to be used, except the old slow psalm tunes, and these very much spoiled in the singing; good old Windsor, and even the Old Hundredth, so drawled out and disfigured by the addition of extraneous notes, that they can scarcely be recognized.

To the praise of the Scottish nation, they are not arrived at that pitch of profaneness and irreligion, which we are often compelled to witness in this part of the united kingdom. The Christian sabbath is better observed, and the churches are more generally frequented. It is pleasing to see and to mix with the multitudes which crowd the streets of Edinburgh, on the breaking up of the public assemblies. So far as I could learn, there is no travelling of stage-coaches on Sundays, in any part of Scotland; while in many parts of England the stage-coaches run on all days alike—thus setting the great Eternal Judge at defiance.

I have learnt to entertain an increased regard and veneration for the North Britons in general. I had before been given to understand, that one trait of their *national* character, in these disorderly and seditious times, was staunch loyalty; and, what I have witnessed has tended to confirm this account. In South Britain, it is not very uncommon to hear the bitterest spleen vented against the government, and all its proceedings censured and condemned with the most consummate arrogance, and even by those persons (indeed chiefly by those) who cannot conduct their own little affairs with propriety, common sense, or honesty. I heard nothing similar to this while in the north; but whenever political subjects were introduced, the conversation ran in the contrary strain.

DEBRIENSIS.

*To the Editor of the Christian Observer.*

Complaints are frequently made of inattention and improper behaviour in places of public worship. I am not aware that any effectual remedy has yet been proposed; and I therefore beg to recommend one to your notice, which, in another country, was speedy and decisive.

The inventor of this remedy was father Ugarte, one of the Spanish missionaries to California; and it was first applied about the year 1700. This missionary was accustomed to collect the Indians, as often as he could, for the purpose of public prayer and explanation of the Catechism. "At first they were very troublesome all the time of the sermon, jesting and sneering at what he said. This the father bore with for a while, and then proceeded to reprove them; but finding that they were not to be kept in order, he made a very dangerous experiment of what could be done by fear. Near him stood an Indian in high reputation for strength; and who, presuming on this advantage—the only quality esteemed among them—took upon himself to be more rude than the others. Father Ugarte, who was a large man, and of uncommon strength, observing the Indian to be in the height of his laughter, and making signs of mockery to the others, seized him by the hair, and, lifting him up, swung him to and fro. At this the rest ran away in the utmost terror: they soon returned, one after another; and the Father so far succeeded to intimidate them, that they behaved more regularly for the future."—Venegas's Hist. of California, vol. i. p. 318.

Contempt of religious instruction is not always displayed in the same manner: from the wild native of America, we might naturally look for it in its rudest form; among persons somewhat more civilized, the mode will be different. The Indians of California jested and sneered; the Indians of England —(may I venture to use the expres-

sion?)—exhibit the same principle by the four following modes: 1. By coming in late; 2. By bowing and whispering; 3. By sitting when they should stand or kneel; and, 4. By sleeping.

Now, in all these instances I humbly conceive that a good swing would be a sovereign cure: I would pledge myself for its success even in the most inveterate cases. So far as my observation has extended, the greatest difficulty would arise in the second and fourth; for ladies will talk, and heavy mortals are prone to sleep. But I am willing to meet the difficulty in its most desperate form. Suppose then, for example, twenty or thirty of these Indian females of rank and fashion and education, all thus employed at church, in that part of the town where rank and fashion and education have the greatest influence; only send in among them some Father Ugarte, and I will engage that the poorest Christian in the aisles will not be more quiet than they. And with respect to sleeping—sir, the Mayor himself could not d..e after such an operation.

It may be proper to answer a few objections, which a doctrine so novel will naturally provoke.

Objection I. "English Indians are so numerous, that it would be an endless labour to correct them all."—Nothing more easy: look at Father Ugarte: he only swung one; but he cured a congregation.

Objection II. "If we have recourse to remedies so unpalatable, we shall empty the churches."—This I deny: the hearers of the Jesuit, it is true, all ran away at first; but they soon returned. I am of opinion, that if the heaviest drone in the metropolis, who can hardly count ten hearers beside the clerk, would apply the principle of the swing, it would be difficult, on the next Sunday, to procure a seat.

Objection III. "The clergy are not, in general, so stout and hearty as Father Ugarte."—To this objection I must return two answers. My first answer is, that the principal display of Californian politeness takes place, for the most part, in those very churches where the clergy are stout and hearty. Where a minister is diligent in his studies, exemplary in his deportment, earnest in instruction, and devout in prayer, his congregation will generally imbibe something of the same spirit, and public worship will be conducted at least with decorum. But introduce me to a divine who is the most alert on the cricket-ground, or the first in the fox-chase—a sportsman of character, and a dancer of fame—whose nerves are well braced by exercise, and never relaxed by study—and I will introduce you to a church-full of Indians. The evil and the remedy are found together.

But, as a second reply, Why not appoint a parish-officer expressly for the purpose? We have one sexton already for the purpose of caning children; why not have another for the swinging of adults? You can then select your man, and will of course choose the "Game Chicken" of the parish.

Objection IV. "Many of the Indian ladies of England have got no hair; Ross and perukes are all the rage."—This, I confess, is a most formidable objection; since it could be of no service to fasten upon fictitious locks, and, instead of the lady, to swing her wig. I have examined the narrative with some anxiety, but cannot find that an instance of this sort ever fell within the grasp of Father Ugarte; possibly the ladies of California were contented with the ornaments which nature had bestowed, and were ignorant alike of Ross and his perukes. At any rate the case is unnoticed by the Jesuits, and I would therefore recommend another experiment. When the wig gives way, let the swinger lay hold of her ears: the process of vibration will be just as easy, and the effect will probably be the same.

I am, &c.,

PETER PENDULUM.

# REVIEW OF NEW PUBLICATIONS.

*The New Testament, in an improved Version, upon the Basis of Archbishop Newcome's new Translation: with a corrected Text, and Notes, critical and explanatory. Published by* A Society for promoting Christian Knowledge and the Practice of Virtue, by the Distribution of Books. London: Johnson. 1808. 8vo. pp. 612.

Unitarianism (to make use of the term which the professors of that modification of Christianity assume) is seldom found in the ascending progress. It generally forms some point, whether intermediate or final, in the descent from pure and practical Christianity to real irreligion; and the history of its production is something of this kind:—A person of sincere, scriptural, and eminent piety, has a family, all of whom cannot be expected to tread precisely in the same steps with their parent. One of them, we may naturally suppose, with all the speculative orthodoxy and exterior decency of the father, will retain but little, if any, of his internal holiness. The religion which this man attempts to communicate to *his* family, is of course the form only, without the spirit; and if, among his children, there should be found one with rather more than ordinary intelligence, or, what is sometimes mistaken for it, strength of intellect, indignant at the imposition of doctrines which have neither been rationally explained nor practically enforced, and galled by the dull monotony and irksome weight of duties of which he has never been taught the obligation or felt the benefit, he rejects the whole of his hereditary faith, and either takes refuge in real and professed infidelity, or contrives to retain an ostensible connection with the Christian creed, when he has really forsaken it, by adopting the creed of Socinus. Arguing, therefore, from the effect of an uniform pressure of natural corruption on a resistance thus gradually decreasing, we conclude that three generations are sufficient to produce the declension from pure Christianity understood by the term Unitarianism.

From these observations it may pretty plainly appear, that we consider the present as an Unitarian production: and we believe that the authors will not, as they cannot, deny it. We would always give to sects, in speaking of them, the name by which they choose to distinguish themselves; although it may not in all cases be selected with the strictest propriety: and if by the name, in the present case, it be implied, as we suspect is intended, that the bearers of it are *exclusively* unitarian in their faith respecting the Divine Being, we object to it, as containing an implication which is not true. We are unwilling, however, to bestow on these persons the title of Socinian; not merely because it is a name which they seem anxious to decline, as it would imply that their faith is derived from human authority, but because we think the character of Socinus himself injured by imputing their sentiments to him. Indeed, the Committee to whom we owe the present publication, so far from seeking any advantage to their cause by an open avowal of the sect to which they belong, have, either intentionally or casually, fallen upon some means which tend to conceal it. The society under whose delegation they act, is exhibited in the title-page under the appellation of "*A* Society for promoting Christian Knowledge," &c. The whole nation is well acquainted with "*The* Society for promoting Chris-

tian Knowledge," &c.; and the greater part will not readily understand, that the simple difference of the definite and the indefinite article distinguishes two societies, whose intrinsic difference involves the mutual charges of impiety on the one hand, and of idolatry on the other. The probability is, that no difference whatever will be perceived; and we can scarcely conceive it possible, that it should not have occurred to those who gave the denomination to the latter of the two societies, that it would almost universally be confounded with the former. These persons might possibly lament the hardness of their lot, in being obliged to merge the consideration of their means in the unquestionable rectitude and paramount importance of their end; and it is not absurd, certainly not uncandid, to suppose, that any slight reluctances of conscience were repressed in this manner. The same observations will, we presume, account for the service upon which this most ambiguous title is put in the Improved Version before us. The circuitous method of advancing a cause here exemplified, is further and very powerfully assisted by the declaration, presented to the reader with all the obtrusiveness and forestalling effect which a title-page can give, that this version is made "upon the basis of Archbishop Newcome's New Translation." No one would permit himself to suspect, were he even tempted so to do, that the translation of the New Testament by an Archbishop of the Church of England, should be hostile to that church; still less that it should be hostile in those doctrines which she professedly deems fundamental; least of all, that its hostility should discover itself *principally* in those doctrines: and of any translation, formed upon the basis of such a translation, the same sentiment will naturally be entertained. It is barely possible that the same result should not have been anticipated from the selection of the motto from Archbishop Parker's Preface to one of the authorised translations of the Church of England, called, by way of distinction, the Bishops' Bible. Here then is an Improved Version of the New Testament, formed upon the basis of one Archbishop's translation, recommended by a motto from another, and set forth by a Society for promoting Christian Knowledge, &c. Overpowered, as well as surprised, by this concentration of apparently decisive evidence, beaming upon him with full effulgence from the title-page, where every book is understood most explicitly and honestly to declare its character and design, the unsuspecting reader might not absurdly expect to find this Improved Version made to subserve, in some form, the advancement of the established system: and his disappointment will be proportionally great, when he discovers, that, notwithstanding the mitred ensigns so ostentatiously displayed, no partiality is shewn to the mitre; but that, on the contrary, the principal doctrines which adorn that mitre are assailed by every species, and the most inveterate exertions, of hostility. It will be well, if, after such a discovery, he have sufficient command over himself to abstain from the severe charge of imposition against the authors of a work, which has certainly had the effect of imposition upon him; and it will require all the charity he can collect, if, after finding it impossible to exonerate them from the design of producing this effect, he can admit the extenuating plea, that the adoption of the popular and plausible doctrine of general expediency has betrayed them into the use of means, which, nevertheless, they have the virtue not altogether to approve. With this kind of charity he will find it prudent to arm himself; since the exercise of it will be called forth afresh, whenever he may have the chance to purchase, or, if he be more hopeful, to be presented with, Dr. Watts's Divine Songs "*with a corrected text;*" or Mason's Student and Pastor, *with additions*, by Dr.

Toulmin*. So, likewise, should he be solicited to become a subscriber to the "*Christian* Tract Society," noticed in our number for July.

Having made these observations, which could not with propriety be omitted, on the peculiarities of the title-page before us, we proceed to the contents of the volume. The first thing which occurs, is an Introduction of thirty-three pages. Of this, the biblical scholar will form a competent notion, when he is told, that it is simply a compilation from the Preface to Griesbach's last edition of his Greek Testament, from Michaelis's Introduction, from Lardner's works, and a few other obvious writings on the same subject; interspersed, however, with observations calculated to inspire a favourable notion of the integrity and ability displayed in the present work. The open developement of the theological system (for, alas! much as we may revile a system, we must all have one) of the authors, is, with the prospect of greater success, reserved to the body of the work. Before we leave the Introduction, however, we must observe, that pp. xxxi.—xxxiii. are pretty nearly transcribed from the Appendix of Archbishop Newcome's translation. This will account for the omission of Schleusner's name under the head of "Useful Lexicons to the New Testament." But the most remarkable circumstance attending this portion of the work, is the object ascribed to St. John's Gospel. It was written, we are told, "to confute the Corinthian and other heresies." At first we were startled at the discovery of this new heresy; and could not tell, whether the Unitarians did not mean to do away the impression that they acknowledge no such a thing as heresy, and, as Corinth was remarkable for profligacy, to insinuate, with classical elegance, that the only, or the worst, heresy, is a wicked life. But upon a little consideration the Cerinthian heresy occurred to us, which St. John has had the credit (not in general with the good will of the Unitarians) of intending to confute in his Gospel. We therefore at once ascribed the term to an error of the press. But we confess we were again staggered, by finding this same Corinthian heresy in the Archbishop's Appendix, and which appears to have been copied with scrupulous fidelity by the Unitarian improvers. How has this happened? Who transcribed? or who was employed to transcribe? Who corrected the press? In short, whom are we to charge with introducing a new heresy into the Christian world?

In the Improved Version itself, the principal part which attracts our attention is the copious Notes by which it is accompanied; for evidently, and in some cases not the most legitimately, as the text is improved and corrected to one end, the establishment of the Unitarian system, we are persuaded that no honest and competent reader would find Unitarianism in the text, were he not assisted in the discovery by the creative and plastic energy of the notes. It is in the *human* part, —we speak according to our own prejudices; for all is human with the liberal and judicious Unitarian;—it is in the human part, in the decisions of poor, vilified, exploded, human authority, that the whole creed of Unitarianism has its foundation. It cannot be expected, neither is it necessary, that we should, in the present review, notice every assertion, statement, or argument, which calls for animadversion of some sort. This would be to write a fresh commentary; and, as confutations are almost necessarily more extended than the objects confuted, a longer one than that which we are criticizing. We shall content ourselves, therefore, (and we think our readers will not be discontented) with gleaning some of the most important positions and strosnget argu-

* If he be not too bigotted, he may extend this same kind of charity to the edition of Pascal's Thoughts, *with additions*, by Voltaire.

ments, and trying what examination they will bear. And if we select one of the shorter Epistles for a more minute examination, as a specimen of what might be done with the rest, our critique perhaps will be judged to have something of the perfection of a whole. The three first notes in the work, designed to exscind from the genuine Gospel of St. Matthew his whole testimony to the miraculous birth of our Saviour, would have been a temptation which even our slender ecclesiastical knowledge could not have resisted, had not the mis-information and self-contradiction betrayed in them been exposed, we must think with effect, by some of our critical brethren *.

A note on the beginning of the fourth chapter of the same Gospel endeavours to explain the account of our Lord's temptation. After quoting the text, "Jesus was led up by the Spirit into the desert," the annotators add: "This form of expression denotes that the historian is about to describe a visionary scene. See Rev. i. 10, Acts xi. 5." The proof here is (we shall quote the Improved Version), 1. the assertion of St. John, "I was in the Spirit on the Lord's-day." Is this being *led* by the Spirit? 2. The assertion of St. Peter, "In a trance I saw a vision." Is it a necessary consequence then, that, because St. Peter was in a trance and saw a vision, any transaction whatever in the evangelical history may be interpreted a trance or a vision? Or must every thing be a visionary scene wherein the agency (*supposed* agency) of the Spirit is concerned? When the apostles were filled with the Spirit on the day of Pentecost, were the scene of the transaction, the multitude present, the discourse delivered, the effect of that discourse, all visionary? When Stephen, full of the Holy Ghost, was called before the sanhedrim, and made his defence, was this a vision? When the Spirit told Philip to join the chariot of the eunuch, and a remarkable conference is represented as taking place, together with some important facts, was this meant to describe a visionary scene? Or suppose we consult the parallel accounts of the extraordinary transaction mentioned by St. Matthew, and find St. Mark to write, "Immediately the Spirit sendeth him forth. (αυτον εκβαλλει) into the desert;" and St. Luke, "Now Jesus returned from Jordan" (where the Holy Spirit descended upon him) "full of the Holy Spirit, and was led by the Spirit into the desert," &c.; do we find any thing in these expressions indicating any other than a real fact? But our Improvers help us to the *object* of this visionary scene; it was to *instruct* our Saviour, "that he was not to exert his miraculous powers for his own personal advantage or aggrandizement, but solely in subservience to the great design of his mission and ministry. See Farmer on Christ's Temptation." We fully believe, that no person would have thought of such an explanation, who was not by some cause excluded from the simple and true one. And provided that be avoided, it seems of little concern to our annotators, what opinion on the subject is adopted: for they proceed: "Some have thought that the account of the temptation is a figurative description of the train of thoughts which passed through the mind of Jesus. See Cappe's Dissertations." They have not yet done: "The introduction of the devil into this scenical representation no more proves the real existence of such a being, than the introduction of the lamb, or the red dragon, in the apocalyptic vision, is a proof of the real existence of those symbolical figures." Admitting the quiet assumption of a scenical representation, will even the Unitarians, or their present Committee, affirm, that the lamb in the Apocalypse is not the representation of a real existence, *i. e.* a real person?—We think

* The Quarterly Review, and British Critic.

this note not an unfavourable specimen of the whole body of the notes.

The last note on this chapter is on the homogeneous subject of the demoniacs of the New Testament. Demoniacal possession is here *asserted* to be resolvable into the natural disorders of lunacy and epilepsy. This assertion is founded professedly and entirely on the work of Farmer. As these writers have produced nothing like argument, we hardly consider ourselves called upon to expend any critical ammunition upon them. But when we discover, that throughout the various recurrences of this subject, no author whatever is appealed to but Farmer, as if that writer had perfectly settled the question, we must be allowed to represent this as a glaring instance, contradicted, we are sorry to say, by no opposite ones, of the most prejudiced and inveterate spirit of party. Is it unknown to the Improvers, that Fell, likewise a dissenter, professedly undertook to answer the work of Farmer, in another of about the same extent; and that the attack was not feeble, in the opinion, either of the person attacked, or of his partial biographer Kippis? Could not their liberality, and their confidence in the strength of their cause, draw from them the bare mention of his name? Was it of any advantage to them, that the common reader should not know that their favourite writer had an opponent, or such an opponent?—That strong case, the demoniacs of Gergaza, is passed over with very slight comment: but in the parallel passage of St. Mark's Gospel, the Committee have acquired the confidence to write: "This man was raving mad, and imagined himself possessed by a legion of demons, whose organ he was compelled to be. When healed, he is said, ver. 15," of chap. v. "to be in his right mind; which implies that his disorder was insanity"—and that only. In the same ver. 15 he is said to be clothed—which implies that he was naked, and that only!

On the words of St. Matthew, xi. 27, "No one knoweth the Son but the Father: neither knoweth any one the Father, but the Son, and he to whomsoever the Son chooseth to reveal him," the critics before us write, "The meaning is, that no one but the Father can fully comprehend the object and extent of the Son's commission, and no one but the Son comprehends the counsels and designs of the Father with respect to the instruction and reformation of mankind." This is the truth: but is it the whole truth? Something, however, like mystery is here inadvertently admitted.

The sin against the Holy Spirit is said (p. 27, and parallel passage of St. Mark, p. 81) to consist in its being a resistance to the strongest possible evidence of the truth of Christianity, and therefore rendering them incapable of being converted to the belief of it. The persons guilty of it remained therefore in the same forlorn state in which Christianity found them: which is expressed by the phrase, "they should never have forgiveness."—With the leave of the Unitarian Committee, we will add, from the text, "but should be liable to everlasting punishment." The embarrassment of these writers on the present occasion is very visible. They must not allow the Holy Spirit to be a distinct Being: but in what manner to understand an object placed, as in the history before us, in opposition to a person, yet not a person; how that object can be blasphemed, and the blasphemy in this case be greater than that against Christ himself; is a complication of difficulties, on the religious system of the Improvers, which they have found it more practicable or prudent to evade than to encounter. We are really grieved to see writers, who pretend to be expositors of Scripture, obviously doing their utmost to depress the energy of its more solemn declarations, and condescending to make use of means to mislead others by which they could hardly be misled themselves.

The alteration of Matt. xix. 17, into "And Jesus said unto him, why askest thou me concerning good? One *only* is good," although adopted by Griesbach upon the authority of some of the best MSS., versions, and fathers, appears to give so incoherent a sense, particularly when nearly the same authority expunges the title of *good* previously given to our Saviour, and is so directly discountenanced by the remaining parallel places of the Gospel in St. Mark and St. Luke, which, almost word for word, have the common text, without any variation of MSS., that we cannot induce ourselves to acquiesce in it*. Had the authors of the Improved Version attended to a very common rule of the Greek grammar, they would have rendered the latter part of the passage "the good is one." We shall find, however, that this rule will afford them some difficulty in another and very important place.

We are happy to observe, that the Improvers have been liberal enough to translate one passage more favourably to the theology of their opponents than even the received version has done. We allude to Matt. xx. 23. In the received version, the answer of our Saviour to the sons of Zebedee is—"but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father." In the new translation it is—"is not mine to give, but *to those* for whom it is prepared by my Father." It appears to have been a strange deference to the authority of Beza, that induced our translators to adopt such a version. The present translation is that of Dr. Daniel Scott, in his new version of St. Matthew's Gospel. The Italian version of Diodati has, with the English, followed Beza; but the modern Spanish gives what we consider the true rendering —"no es mio dar *lo*, sino à los que está aparejado de mi Padre." The expression, Matt. xix. 11, is exactly parallel.

On the words, "*even* as the Son of Man came not to be served, but to serve, and to give his life a ransom for many," chap. xx. 28, the Committee express the hostility which might be expected to the doctrine of our Saviour's Atonement. "The word translated *ransom*," say they, "signifies the price paid for the liberty of a slave; and, figuratively, any means of deliverance from bondage." That this, or any other word, may be used figuratively, we have not the least inclination to deny: but circumstances must determine when it is so used, and in what degree of remoteness from the primitive meaning it is to be understood. It is something, however, peculiarly cautious in these writers, that, after having enlarged the meaning to any deliverance, they should restrain it to deliverance from bondage. It is applicable to deliverance from any evil. But God, we are told, ransomed or redeemed the Israelites, "not by paying a price for them. In like manner, *the many*, that is, all mankind (Matt. xxvi. 28; Rom. v. 15, 18), being in bondage to the Mosaic ritual, or to heathen superstition, are ransomed by the death of Christ, which is the means of their deliverance; not as the suffering of a substitute, but as the seal and ratification of a new and better covenant. See Newcome, Pearce, and Priestley on the text." There is a pretty obvious imperfection in the ἀνταπόδοσις, or conclusion, of this note. In strict propriety it should have run — "In like manner Christ redeemed mankind, *not by paying a price for them.*" Now we certainly will admit, that, in the exhortation to "redeem the time," the circumstances of the metaphor exclude the idea of a price paid. But did our Improvers never read, that Christians are "bought with a price" (1 Cor. vi. 20, and vii. 23); and that they "were not redeemed with corruptible things, as with silver and gold, from their vain behaviour de-

* We have seen what Griesbach has written farther in defence of this alteration in his Comment. Crit.

livered down by their fathers; but with the precious blood of Christ, as of a spotless and unblemished lamb, who was foreknown, indeed, before the foundation of the world?" (1 Pet. i. 18—20.) This is one instance, in which Unitarians discover that they choose rather to attack the sense, than the words, of Scripture. And what is the effect of the ransom of Christ's death according to these interpreters? Not deliverance from sin generally, or in its most important aspects, considered; not deliverance from the punishment of sin in any view; but, exclusively, deliverance from the Mosaic ritual for the Jews, and from heathenish superstition for the rest of the world. How the connection is made out between the death of Christ and these effects, except as remote and subordinate consequences, we are at a loss to discover. The connection is certainly not necessary in the nature of things. From both the Mosaic ritual and heathenish superstition, it is very conceivable that the world might have been delivered without the death of Christ. Or the influence which, on Unitarian principles, it had in producing that change, might, on the same principles, have been as effectually, and with as much propriety, produced by the death of St. Paul. But the chief anxiety of the Unitarians, and of those in particular who are now exercising our criticism and patience, is directed against the idea of substitution in the death of Christ. Shall we, or are we required, on the present occasion, to state our grounds for the belief both of the existence and supreme importance of the substitution; to remind our readers, that the idea of substitution was industriously interwoven with all the more important parts, the sacrifices, of the Hebrew ritual; that, should we even allow them not to be typical, they were yet constantly displayed before the eyes of the Jewish nation, formed their notions, and rivetted them with the energy of religious considerations and feelings; that two of the prophets, Isaiah and Daniel, expressed and excited the expectation of a Messiah, who should bless his people by vicarious sufferings; and that, while most of the expressions relative to the death of Christ, in the New Testament, are adopted from the sacrificial and vicarious system of the Jewish law, almost every expression of whatsoever kind, without any opposite or even dubious ones, is made use of to impress the idea, that Christ died in our stead, to procure our pardon, and deliver us from his Father's wrath? Or will it be deemed sufficient to refer such as may require information upon the subject, to Grotius, "De Satisfactione Christi," with G. J. Vossius's defence of the author and the doctrine against H. Ravenspergerus; and Bishop Stillingfleet's defence against Crellius; and last, but not least, to Dr. Magee's well-known work on the same subject? That the death of Christ was the seal and ratification of a new and better covenant, is only a part of the truth, and, in the sense of the Unitarians, a very small part.—The reader should be informed, that the names of Archbishop Newcome and Bishop Pearce, at the end of the note, are only answerable for the position that the word "many" means "all."—We shall close this rather protracted discussion by observing, that the hostility to the proper and vicarious atonement of Christ, which has led Pelagius, Peter Abelard, Socinus, and the Unitarians into such thickets of sophistry and perversion, is founded altogether in some preconceived, metaphysical, and most presumptuous notions of what it is fit, and even possible, for the Divine Being to do in his transactions with mankind. Stillingfleet quotes it as the declaration of Socinus (de Servat. l. iii. c. 6.) "That if our doctrine were not only once but frequently mentioned in Scripture, yet he would not therefore believe the thing to be so as we suppose. For, *saith he*, seeing the thing itself cannot be, I

take the least inconvenient interpretation of the words; and draw forth such a sense from them as is most consistent with itself and the tenor of the Scripture." Discourse concerning the Doctrine of Christ's Satisfaction, &c. ch. ii. sec. 12.

The last verse of chap. xxv, "And these shall go away into everlasting punishment: but the righteous into everlasting life," affords the Committee an opportunity of impugning likewise the doctrine of everlasting punishment. Their argument is rather peculiar: "The word here rendered *punishment*, properly signifies correction inflicted for the benefit of the offender." We generally find Unitarian interpreters contending for the metaphorical and uncommon application of words, such as cannot be denied to occur sometimes; and by this expedient generalizing the meaning almost to a nonentity. Here the word punishment *properly* signifies a particular kind of punishment. Will they permit us to say—not that it may be metaphorically applied when it suits us—but that, independently of our interest, circumstances may oblige us to apply it metaphorically? Will they likewise permit us to express our opinion, that κόλασις does *not* properly signify correction inflicted for the benefit of the offender? Its proper and original signification we affirm to be punishment in general, on the authority, first, of Hesychius, who explains it by τιμωρια, and, secondly, of Scapula, who translates it *punitio, item castigatio.* The word occurs but once besides in the New Testament. Allowing, however, the interpretation given in the Improved Version, it would be impossible to find the person of whom it could be said, that it were better for him never to have been born.—Our annotators, however, proceed without dismay: "And the word translated *everlasting*, is often used to express a long but indefinite duration. Rom. xvi. 2," (should be 25); "2 Tim. i. 9; Philemon ver. 15. This text, therefore, so far from giving countenance to the harsh doctrine of eternal misery, is rather favourable to the more pleasing and more probable hypothesis, of the ultimate restitution of the wicked to virtue and to happiness." More pleasing and more probable indeed, to the wicked! and this is not among the least effectual of the means, by which they are brought to that place of torment. The word αιωνιος occurs seventy-one times in the New Testament. There are five instances in which a proper eternity may not be understood: Rom. xvi. 25; 2 Tim. i. 9; Tit. i. 2; Philem. ver. 15; and Jude ver. 7. The first three are resolvable into one, and express the counsels of Mercy towards man before the creation. But the word in this, and the other two passages, seems to express a perpetuity limited only by the temporary nature of the subject. We feel no reluctance, however, in giving up these three instances. The Unitarians, with whom we are now concerned, will certainly allow us the *metaphorical* use of a term without any derogation from the *proper* use, for which themselves have just been contending. In most of the remaining instances the word is applied to life, and has, if we mistake not, been on all hands allowed to signify a proper eternity. Why it should not, when applied to future punishment; and particularly, as has often been urged, in the text which is now the subject of criticism, where the same word is used to describe the opposite final doom of the righteous and the wicked, in the very form of opposition, and in the short space of a moderate verse; is a momentous question to those who adopt the negative. That the word αιωνιος does signify a proper eternity with reference to the future state of mankind, generally considered, in one passage of the New Testament—namely, 2 Cor. iv. ult.—we think few will presume to deny. There the things which are seen—every thing visible or material, the world and all the things of it—are put in express oppo-

sition to the unseen future state; and the things that are seen are said to be for a short time (or temporary), (according to the version before us), but the things which are not seen are everlasting. But it is well known, that it is not merely on a single term that we are constrained to rest so important a doctrine. Every one, who has the most superficial acquaintance with Scripture, can recollect a variety of very solemn declarations expressive of the eternity, as well as the extreme torment, of the punishment appointed to the wicked; and the most rigid critical analysis cannot, we believe, extract an atom of hope, that those who go away into everlasting punishment will ever be restored to virtue and to happiness.

We have already replied to as much argument as there is in the note on Matt. xxvi. 28. And we shall have arrived at the end of the first Gospel, when we have made some remarks on the note which might be expected on the 19th verse of the last chapter.

"That the Holy Spirit is here named in connection with the Father and the Son, is no proof that the Spirit has a distinct personal existence." We think *such* a connection is some proof of it; and we consider our word on the subject as not much inferior in authority to that of our Unitarian expositors. But they have added two references: "See Acts xx. 32; Eph. vi. 10." In the first passage, St. Paul, addressing the Ephesian elders, says, "And now, brethren, I commend you to God, and to the word of his grace, which is able to edify you," &c.: in the second, the same apostle writes to the Ephesians, "Finally, my brethren, strengthen yourselves in the Lord, and in the power of his might." And do these Improvers really consider these as parallel passages? Do they really think, that we reason from the passage of St. Matthew to a Trinity of Persons in the Godhead, on the ground of one predicate being applied in common to three different objects; as it might be inferred from the expression of "having a conscience void of offence both toward God and toward man," that man is likewise a divine being? They certainly do, or ought to, know better. But if they do not, it is time they should be informed, that it is the peculiar manner in which, and the peculiar circumstances under which, the three separate entities are comprehended under one predicate, together with the nature of that predicate, and the information derived from sources entirely independent, that press upon us the conclusion, that, in the form of baptism here prescribed, distinct personality and divinity are attributed to the three beings, in whose names that solemn rite is appointed to be performed. If we had any where read in Scripture, that converts were to be baptized in the name of God, and *in the name* of the word of his grace; or in the name of the Lord, and *in the name* of the power of his might; this would indeed have been the parallel of which our Unitarians were in quest, and which would have perfectly suited their purpose. We must confess too, that the perusal of such passages would have confounded us in more repects than one.—1Chron. xxix.20, afterwards adduced, where the congregation are said to have "worshipped God and the king," is rather to be considered as a difficulty arising from worship being paid to one confessedly no more than a man (although we are persuaded civil respect alone is intended), than as rising to any thing like a parallel, which should disturb the common interpretation of the passage under consideration.

Having now accompanied the Improved Version, with the Notes, through the whole of the first Gospel, omitting nothing that appeared of any importance, we find it absolutely necessary to draw in our sails, and to leave some points which would otherwise demand our attention. We therefore pass over St. Mark's Gospel entirely; and stop at iii. 23 of St. Luke's, where it is written, "And Jesus himself began

to be about thirty years of age;" &c. The Committee, flattering themselves that they can turn this assertion of St. Luke against the relation in his first two chapters, which gives an account of the obnoxious doctrine of the miraculous birth of our Saviour, affirm, with most extraordinary assurance, " it appears, from the uncommon accuracy with which Luke dates his history, that in the fifteenth year of the reign of Tiberius, our Lord, then entering upon his ministry, was no more than thirty years of age. And therefore he must have been born at least two years and nine months, and probably three years and nine months, after the death of Herod. The common hypothesis, which makes it necessary to maintain that Jesus was nearly five-and-thirty when the evangelist declares that he was no more than thirty, can never be supported by any principle of sound criticism. Lardner's Works, vol. i. p. 428." Observe here, it appears that Jesus was *no more than thirty years of age*—the evangelist declares that he was *no more than thirty*. There are two words in the text of St. Luke upon which commentators are not agreed. The word αρχομενος is understood by many good critics to refer to the ministry of our Lord, and to state, that, at the age specified, he began his ministry: others refer it to his age, although it appears something like an absurdity to say, that a person *begins* to be *about* such an age. This is to mix definite and indefinite in a most unexampled manner. The other word is ωσει, and is allowed on all hands, we believe, to express a degree of indefiniteness, be it greater or less, and particularly when applied to a round number. The word is evidently inserted with a view to qualify, and is wanting in no MS. We can find nothing which will settle the degree of latitude allowed by this expression, in the connection in which it stands, more definite than the note of Wetstein, *Schir* R. IV. 4. R. Juda nomine Hiskiæ dixit: omnis locus, in quo dicitur quasi X, quasi XX, quasi XXX, quasi LX, aut deficit aut abundat. Wetstein himself thinks, that any age between thirty and thirty-five will suit the expression. At all events the term militates with the difficulty insisted upon by our Unitarian commentators; and by what motive, in the very teeth of such opposing evidence, they could permit themselves to iterate the assertion, that from the words of St. Luke it appears that Jesus was *no more* than thirty years of age, is a question which we cannot, and we think neither can *they*, solve with honour to themselves. It is not unimportant further to observe, that this Unitarian criticism has two edges, and that their rigid interpretation equally requires the evangelist to mean, that Jesus was *no less* than thirty years of age. Yet, on their own principles, they will find it difficult to prove him, at the time specified, more than twenty-nine. It just occurs to us likewise to inquire, how it happens, that, when the supposed difficulty supplied by the verse in question is deemed sufficient to invalidate the otherwise unexceptionable authority of the first two chapters of St. Luke, containing an account of our Saviour's miraculous birth, the well-known difficulty in the account of his natural birth (as far as natural) immediately succeeding, should not operate with equal force against the latter part of the third chapter which contains it.

On Luke vii. 37, our interpreters are anxious, that a woman who is called a sinner should be considered only as a Gentile, although verse 47 makes our Lord say of her " *Her sins, which are many,* are forgiven:" and their officious secularity would oblige us to understand the words, " Thy faith hath saved thee,"—" Having now become a believer in the true God, thou art admitted to the privileges of the visible church." Is this the doctrine of Mr. Daubeny, or of Dr. Taylor?

On the parable of the Rich Man

and Lazarus, Luke xvi., it is gently suggested, and, we are sorry to say, on the authority of Archbishop Newcome, that "the circumstances mentioned in ver. 23, 24, are ornaments of the parable, which are not to be understood literally." These verses relate to the torments endured by this miserable sensualist after his death. And has the doctrine no other support?

There is a note on Luke xx. 4, "Was the baptism of John from heaven, or from men?" which deserves notice, and is as follows: "Observe here, that coming from heaven, signifies not local descent, but being of divine authority."—There is no such word as "coming" in the text: but the Committee felt, that they were approaching St. John's Gospel, where the observation would apply to a useful purpose.

We now enter upon a sea, we were about to say, almost without a shore. We only mean to say, that were we to suffer ourselves to be driven about by every wind of Arian, Socinian, and Unitarian doctrine, it would be long before we should reach one. We allude to the interpretation of the first chapter of St. John's Gospel. We have found the introductions to two out of three of the preceding Gospels condemned to literary death, and to be exposed in italics, *because* they were guilty of teaching the miraculous entrance of the Saviour into this world; and we might naturally expect, that the introduction to the fourth, which as decisively teaches his divine and eternal pre-existence in the world of glory, would meet with no greater clemency. But, as the most sanguinary tribunals cannot always be shedding blood, and in some cases the end may be as effectually answered, together with the clear gain of credit for forbearance, by devoting the prisoner to perpetual banishment, cutting out the tongue, destroying an eye, or amputating a limb; it may have been found equally politic by the constituted authorities, who (such is the *bizarrerie* of human affairs) are now cited to *our* bar, to suspend the operation of their guillotine-italics, and trust to the milder inflictions of rational criticism and Unitarian correction. Under this criticism and correction St. John is to be understood to convey the following intelligence concerning their Redeemer to the Christian world: *This person, called the Word, who was nothing more than a man, after having lived about thirty years, began a public ministry, and at that time, be it observed, still continued to exist: he withdrew from the world to commune with God, and he was a god: he existed before the commencement of his public ministry, and was instructed by God: all things in the Christian dispensation were done by his authority and direction: he was the revealer of eternal life, &c. &c. And this human being was a man, and dwelt among us: and we beheld his glory, that is, his miracles, &c.* Another interpretation of this passage of holy writ is suggested, supported by equal authority, and demolishing the whole authority of that just given, which explains "the Word," of the divine attribute of wisdom personified, and more literally personified by becoming man. —We will now offer a few remarks (for a few only are necessary), on some of these criticisms upon which the first of these interpretations is founded. In the first verse we have this version of θεὸς ἦν ὁ λόγος, "the word was a God," evidently supported on the omission of the article before θεὸς. Now we are ready to acknowledge, a circumstance of which these critics do not appear to have been apprized, or we should doubtless have heard of it from them, that Origen, in the second book of his homilies on St. John's Gospel, has laid perhaps as much stress as the Unitarians on this omission, for purposes of a more Arian description. But notwithstanding his authority, which, we are sorry to say, is never very commanding when he is in pursuit of a mystical or metaphysical argument, it is so evident,

not only that the omission is of no grammatical importance, but, from one of the plainest rules of Greek syntax, that it was required, that we have not the smallest doubt the translation in the received version is the true one. That the omission is of no grammatical importance in the present case, is plain from the circumstance, that the very next time but one, and the two immediately succeeding ones, i. e. in verses, 6, 12, 13, the word θεὸς occurs without the article, where it is evident, that God, in the absolute sense, is intended. And that, in a proposition, the subject is distinguished from the predicate by the presence, and the predicate from the subject by the absence, of the article, is a rule in Greek so well known, that we suspect our Unitarian expositors were aware of it, and for that reason, probably, have observed a profound silence respecting even the ground of their own criticism. For the statement of this rule, recourse may be had to Beza on the place; Harris's Hermes, p. 230, third edition, who seems to have no respect to the present controversy; and Middleton's doctrine of the Greek article on the place. — The third verse, which in the common version runs, "All things were *made* by him, &c." is *improved* to "All things were *done* by him:" an improvement founded upon the observation that γινομαι never occurs in the New Testament in the sense of *create*. It is not often that creation is spoken of in the New Testament: we will, however, take the liberty at once to except Heb. xi. 3, notwithstanding the Improved Version. We observe, likewise, that the word is of such general signification, that the determination of its meaning must depend upon the connection in which it is found; that it is the word most frequently used in the Greek version of the proper account of the creation in the first chapter of Genesis*: and that the Unitarian delegates, by proposing, even in a recommendatory manner, the second of their interpretations, which gives to the expression εν αρχη the sense of an ante-eternity, or at least of existence prior to creation, have as much built up with one hand, as pulled down with the other, the translation and notion which we affix to the word.—We shall not detain our readers by any farther remarks on this very sublime and important passage of Scripture, which, if any deserve the character, may be called the *crux Unitariorum;* but refer them, for what additional information they may desire, to almost any Christian commentator, and to none with more satisfaction than to Whitby, whose *first* thoughts seem to have been no worse than his *last*.—In the notes just considered, Socinus's name is introduced for the first time.

For the rest of this Gospel we must quietly, but rather unwillingly, leave our commentators struggling in the toils, selecting only for a few observations the note adopted from Archbishop Newcome on ch. xx. 28, "Thomas answered, and said unto him, 'My Lord, and my God.'" The note is: "These words are usually understood as a confession. Beza says that they are an exclamation: q. d. 'My Lord! and my God! how great is thy power! Eph. i. 19, 20.' Whitby's Last Thoughts, 2d edit. p. 78. Newcome.'" Our chief complaint here is against the Archbishop for misrepresenting Beza, whose note on the place is, "Hæc igitur verba quæ sequuntur non sunt tantum admirantis Thomæ, ut hunc locum eludebant Nestoriani, sed ipsum illum Jesum ut verum Deum ac Dominum suum compellantis. Male igitur Vulg. interpretatur hunc locum recto casu, *Dominus meus et Deus meus:* nec alius est locus in his libris expressior, de Christo ut vero Deo invocando. ¶ *Domine* ὁ Κυριος. Exclamatio est, rectis vocativi vice positis, ut suprà, 19. 3." We appeal to our readers, whether, had they formed their notion of

* See likewise Isaiah xlviii. 7.

Beza's opinion solely from the words of Newcome, they would have expected to find them such as they are given above. The primate has caught at the word Exclamatio, and left it to be inferred, that Beza thought as those do, who deny the divinity of our Saviour. We will not say, that a portion of unfaithfulness is the necessary concomitant of even an approach to the faith of Unitarianism; but, certainly, this instance gives us too much ground to think so. We wish likewise to say a word or two on the publication of Whitby, which is here brought forward. It is well known, that the Υστεραι Φροντιδες, or Last Thoughts, of Dr. Whitby, "published," as the title-page affirms, "by his express order," has of late years been in great request. What name is responsible for the affirmation just mentioned, or answers to the first person singular which gives a short account of him and his works, the Unitarians probably know better than ourselves. It appears, however, that this sect consider themselves as acquiring consiable support from the posthumous recantation of this *ci-devant* Trinitarian and opponent of the Socinians. For ourselves, we think that little credit could be derived to any party from such a publication. It is just the production we should expect from a learned writer, who lived to the age of eighty-eight, and would

"Totter on in business to the last."

In a person who, like him, had in his better days known—for he had used—the common answers to the various sophistries of Arians, Socinians, Unitarians, it is almost incredible that he should at last adopt and urge those self-same, beaten, refuted sophistries, with all the detail, importance, unfaithfulness, and inanity of a novice in one of the sects which employ them; and not recollect, that he had himself, by anticipation, completely demolished them. The proper way, in a writer who had Whitby's change of sentiment to justify and establish, would have been, to ascend to the principles of interpretation, and in that field fight it out (—he would have found them there ready to meet him—) with the adversaries whom he had made by his apostacy. But what have the Unitarians gained by this deserter? His old belief still retained so great a share in his new, that he could yet press it as an inference, that "Christ must be truly God," the object of divine worship, and the possessor of divine authority, (p. 21, 22, second edition). And, at p. 123, he repels with indignation the charge of so comparatively inferior a defection from Christianity as Arianism. O! but, say the Unitarians, he was in a progress which tended to perfection, and would eventually have brought him to it. What will they say respecting the progress of the Socinians, when they published their second edition of the Recovian Catechism, which, every one knows, was much nearer to Christianity than the first? What will they say concerning the same kind of progress discovered in the Confession of the Unitarians in Transylvania, which was approved and confirmed by the emperors of Germany, at successive times, from 1686 to 1713? Unless indeed it be said, as there is some reason to fear it may, that they improved their faith at the expense of their honesty *.

We must pass over the Acts of the Apostles, trusting to what we have already done as an antidote to the poison infused into that book likewise by Unitarian improvement and correction. On the same ground we shall consider ourselves relieved from the necessity of being equally diffuse in our future animadversions.

The following words of the Epistle to the Romans (i. 3, 4) "who was born of the race of David, according to the flesh, but proved to be the Son of God by power, according to the Holy Spirit, through his

* See the end of Venema's Ecclesiastical History.

resurrection from the dead," gives our Commentators the trouble of fabricating an explanatory note, which tells us, that the Apostle "could not mean" to countenance the notion of two natures in Christ; and that Christ is called the Son of God, 1. because this title is equivalent to that of Messiah, *and was so understood by the Jews;* 2. as having been first raised from the dead to an immortal life. It is our opinion, that this passage countenances pretty strongly the notion of two natures in Christ. We deny, likewise, that the title of the Son of God is merely equivalent to that of Messiah: it is another and a more exalted title. The fallacy consists in this, that both characters were to be, were expected to be, and were actually, united in one person. On precisely the same ground it might be affirmed, that Jesus of Nazareth and the Messiah, or the Son of Man and the Son of God, were equivalent titles. The object of the writers is evidently to lower the signification of the title, the Son of God, to that of the Messiah. This object they have likewise attempted to further, by observing, that believers are sons of God, as being partakers of the same inheritance. We may be permitted, however, in answer, to observe, that when our Saviour is called, or calls himself, the Son of God, the title is intended to express a relation to the Father peculiar to himself, an identity and equality of nature with the Father, "*and was so understood by the Jews,*" who said, that, by calling God *his own* (ἴδιον) *Father*, he made himself equal with God. (John v. 18). But this was a perverse interpretation. If so, an equal censure will attach to the chief of the apostles, who certainly designed no misrepresentation, when, using the correlative expression, he wrote, "He who spared not *his own Son*" (τοῦ ἰδίου υἱοῦ), &c. (Rom. viii. 32). The peculiarity of the relation expressed by the term is further evident, from the circumstance that Christ alone is called *the* Son of God. No Greek, or even English scholar, who knows what the Italic characters in the common version mean, will adduce the last verse of Luke iii. as an exception. Christ is indeed called the first-born from the dead; but it would be deplorable trifling to consider this as the ground, which is only one out of many proofs, of his filiation. He was called, and called himself, the Son of God long before his death and resurrection.—The principle upon which the whole of the Epistle to the Romans, and indeed of the apostolic writings in general, is interpreted, seems to be pretty accurately that of Dr. Taylor; of which our sentiments, we suppose, are well known *.—An attempt against the doctrine of the Atonement is made in the note on iii. 25, which is sufficiently repelled by recurring to the text.—We will just observe here an instance of the inaccuracy or incapacity of these interpreters. They say, "the words διὰ πίστεως are omitted in the Alexandrian [Alexandrine] and some other manuscripts," &c. The marks of Griesbach for this omission are = A. Chrys. in Mt. 3. 8. et in Commentar.:—that is, in plain English, the Alexandrine MS., two MSS. homilies of Chrysostom, marked 3 and 8, on the Epistle to the Romans, collated by Matthäi, together with his Commentary on the passage;—and these are the "*some other manuscripts.*" They are no more than one testimony, that of Chrysostom; as one of the elementary rules of Griesbach, even in a stronger case, would have taught them: "Quotquot enim ad eandem recensionem pertinent testes inter se consentientes, pro unico haberi debent." Nov. Test. tom. i. Proleg. p. lxxix.

We cannot refuse our readers the note on iv. 25. "Christ was delivered up for our offences, not to bear the punishment of them, or to appease the anger of God, but to abolish the dispensation by which men were condemned as sinners, and to introduce a new and better dispensation

* See our vol. for 1807, p. 5, &c.

by which they should be justified and treated as righteous. Thus he rose for their justification. (See Eph. ii. 14—16)." It will require some acumen to understand well what is intended here; and when that is done, as much more will be wanted to discover what connection obtains between the supposed cause and effect.—At the end of chap. v. the universality of the terms used is employed to subvert the doctrine, that the blessings of the Gospel are confined to a part only of the human race: yet, with surprising liberality, the authors refer to a passage of Scripture which explicitly states them to be so confined — 1 Cor. xv. 22, 23.—Chap. viii. 3, obliges our expositors to express their embarrassment in a remarkable manner; and no less so, verse 34.—We knew what to expect at ix. 5; and accordingly find the latter part of the verse improved into this translation: "God, who is over all, be blessed for ever." For the sake of the English reader, so much fairness should have been exhibited, on the present occasion, as to put the word "*is*" in Italics; for, unquestionably, there is no such word in the original. The Committee, however, as if they somewhat distrusted their own Improved translation, have, in their note, a *corps de reserve* of other criticism, by which they hope to succour the weakness of the first. But we think it important to ascend, in some degree, to the sources of what we conceive to be the gross misrepresentation which this text has endured. Arians, Socinians, and Unitarians, in general, have exposed the unfairness of which they are capable more glaringly on this text than perhaps on any other hostile one in the whole Scripture. Both Wetstein and Griesbach have condescended to admit the *mere conjecture* of ὢν ὁ for ὁ ὤν, not only utterly destitute of all authority, but opposed by the highest*. The former of these critics has amassed a quantity of quotation, from the Pseudo-Ignatius to Chrysostom, and some later Christian writers, where the terms επι παντων or επι παση is applied to the Father exclusively. Griesbach has observed, that the word θεος is omitted once (*semel*) in the editions of three fathers; and that Chrysostom, in his homily on this part of Scripture, has omitted any comment on the words "who is God over all." But in the text, he admits, and in other places, these words are found: "sed in textu, et *alibi*, leguntur ista." Griesbach should have added, that the remaining part of the passage is by that commentator applied to Christ. Who would imagine, that all this was advanced by the first biblical critics in the face of the uniform evidence of upwards of a hundred MSS., nine of which are written in uncial letters, and appear not one of them to be defective in this place?—We now proceed to our own critics. We have nothing to say to Dr. Clarke, or Mr. Lindsey, whose translation they adopt: but the observation which follows requires some remark. "In this sense," say our Unitarians, "it is probable that the early Christian writers understood the words, who do not apply them to Christ, but pronounce it to be rashness and impiety to say that Christ was God over all." This is the result of Wetstein's authorities, who has taken care to give but *one* side of the question. Now we first observe, that the objection to the giving this title to Christ, in such authors as expressed that objection, arose either from a tendency to what was afterwards or before known by the name of Arian doctrine, or from an opposition to Sabellian and allied heresies, or from both But our expositors speak without any limitation, and affirm, that the early Christian writers do not apply the ascription before us to Christ. How unsafe is it to be guided by our own prejudices, and by the authority of those who are under the same prejudices! Here Wetstein, with a little improvement from their own zeal,

* See another glaring instance on John i. 1.

has led them into an assertion which is directly contrary to truth. We know not what names they may please to admit in the number of early Christian writers; what reverence they may feel, in the present case, for the antiquity and integrity of the spurious epistles of Ignatius, for the uneven Origen, or for the too-interested Eusebius: but this we dare affirm, that, whatever be their character and authority, Irenæus, and Tertullian, and Cyprian, and Novatian, and Hilary, we might add Origen, and choose to add Jerom, have all, expressly, and without variation among themselves or opposition from any other contemporary Christian writer, both quoted this very passage, and applied it as a proof of the divinity of Christ. All these writers, except the last, are adduced by Whitby, and we can answer for the correctness of the reference with one exception *. [illegible]gen may be excepted against, because we have his work on this part of Scripture only in the translation of Rufinus, who abridged, and may have taken farther liberties. Jerom was prior to Chrysostom, and a more learned commentator.—But let us proceed with the note, which deserves sifting. "The word 'God' appears to have been wanting in Chrysostom's and some other ancient copies." And suppose it were, is there not enough remaining, if applied to Christ, to prove his divinity? But what do the Committee mean by some other Copies? Copies, of what? Of the New Testament? No. Of the fathers? Yes: not of the MSS. even of these, of which they have no proof; but of two or three printed editions of authors, who contradict the omission in other parts of their works.—We next come to "the very plausible conjecture of Crellius, Slichtingius, Whitby, and Taylor, that the original reading was Ὢν ἐ, instead of ὁ ὢν. This would render the climax complete, Ὢν ἡ ὑιοθεσια, Ὢν οἱ πατερες, Ὢν Χριστος, Ὢν ὁ Θεος." We hardly know which to admire most, the ungrammatical ingenuity of the criticism, or the Unitarian fairness of representing it. What have these critics done with the two words και and ἐξ before ὢν ὁ Χριστος? Are these expunged on the same conjectural authority? Is it of no importance in the argument from the uniformity of these supposed beginnings of new and consecutive sentences, that the last but one has the insertion of two words which completely break that uniformity? Again: does not the conjunction και naturally determine the concluding sentence? and, do not the words το κατα σαρκα seem to prepare for an antithesis, such as, upon the Trinitarian hypothesis, is afforded by the conclusion of the passage? It is a mortifying employment to follow scholars, Christian scholars by profession, through such obliquities: and we really wonder, that when they saw their way before them (if they did), that it should never occur to them, as the more eligible procedure, to let the words and construction stand, as they must and will stand, and trust to the powers, we had almost said omnipotence, of a style of criticism peculiarly their own. They had admitted, on John i. 1, that Christ was *a* god: they need admit no more here; for Wetstein has shewn, that he considers the want of a second article of importance. Then the being "over all" *must* signify, according to their usual mode of interpretation, all things in the Christian dispensation; and the being "blessed for ever," particularly as the word blessed, contrary to the usage when applied to the Father, is *postfixed* to the word god, *must* denote the perpetual sense of gratitude to be exercised by

* That the reader may be able to turn to the passages at once, if he choose, we add the references. Iren. l. iii. c. xviii. (in Massuet's edit. it is c. xvi. p. 205, col. 1); Tertul. cont. Prax. capp. xiii. and xv.; Cyp. adv. Jud. l. ii. c. vi; Novat. c. xiii. (Whitby adds, c. xx. but this appears to be a mistake); Hilar. in Psal. cxxii.

Christians towards their benefactor, for delivering them from Jewish ceremonies and Gentile superstitions.

We notice, on 1 Cor. vi. 2, that the Committee have adopted Mr. Fellowes's view of the last judgment. We made some observations on it in our review of that gentleman's last work.—In vii. 31, we think καλαχρώμενοι is properly translated by the expression "those that use." The Spanish version has the same, "Y los que usan deste mondo, como los que no usan."—On xii. 11 our commentators observe, "Divine inspiration is here personified!"

The note on 2 Cor. v. 14, has already been sufficiently answered. Another, against the Atonement, on ver. 21, blunders on the confirmation of it.—We are content simply to contradict the assertion on viii. 9; and as to the crisicism which we expected at the last verse of this Epistle, the Trinitarian benediction, we shall only remark on that part where the Committee discover their zeal against the personality of the Holy Spirit. "To pray for the participation of gifts and powers is intelligible, but to pray for the participation of a person is absurd." This is mere English criticism; for at the beginning of the First Epistle, chap. i. 9, the very same phrase is applied to Jesus Christ our Lord, who, we trust, our Unitarians will not deny to be a person.

On Gal. i. 4, "who gave himself for our sins," these critics seem happy to be able to substitute the reading of περι for ὑπερ. "The expression," say they, "is very general." General or not, περι αμαρτιας is the expression, which, in the Septuagint, is repeatedly and almost uniformly used in describing the sacrifices for sin. It occurs no less than fourteen times in the two chapters principally devoted to that subject, Levit. iv. and v. But have not our Unitarians rather unguardedly admitted some force in the preposition ὑπερ?—In the last verse of this Epistle, the grace or favour of Christ is interpreted to be that of the *Gospel*. These rational interpreters leave us to seek the reason in any thing but their own arbitary canons of criticism.

On the Epistle to the Ephesians, our authors are followers of the worst and weakest part of Locke. On the latter part of the sixth chapter they observe: "The armour of God here described is wholly allegorical; a plain proof that the persons against whom this armour is to be used are also figurative and allegorical." "The persons against whom!" add, with equal reason, 'the persons by whom;' and then we shall have allegorical Ephesians, fighting with allegorical arms and armour, against allegorical enemies.

We know what Unitarians *must* say on such passages as Philip. ii. 5, &c.

We had fixed upon the Epistle to the Colossians for a more regular examination, and therefore shall omit it in its order.

Nothing remarkable occurs, as we proceed, till we reach 2 Tim. iii. 16, where the Unitarians make the apostle inform his readers, that "all Scripture given by inspiration of God, is profitable" for various purposes. For the confutation of this not very original improvement, we refer to the immediately preceding verse; to Middleton on the passage; and to a professed Treatise on the subject, reviewed by us in an early period of our work, by Dr. Findlay. See Vol. for 1803, pp. 375, &c.

The whole structure of the Epistle to the Hebrews is adverse to the Unitarian system. We omit a remark or two which might be made on the notes attached to the first chapter.—On ii. 17, the authors catch at the expression εις το ιλασκεσθαι τας αμαρτιας, and observe, that it signifies "not to propitiate God, but to propitiate the sins of the people." And they attempt a "*probable meaning*," which the reader may find in the work. Ιλασκομαι is not commonly used in the Septuagint; and when it is with respect to sin, it signifies, that God is propi-

tious, on some account, to the sinner. The word appears to be used for ἐξιλασκομαι, which is very generally applied to the official acts of the priest. In Sirach this word occurs, with αμαρτιας, in the accusative, after it, in the sense of atoning for. But perhaps in the text before us the noun should be in the dative, as in the Alexandrine MS., in another valuable MS. (17) of the Alexandrine recension, and in several of the fathers. At all events, the *probable meaning* of the Unitarians is the last which the connection, or any argument whatever, but the necessity of a sect, will admit.—On vii. 27 is a *strong* note, in the opinion of the writers, against the Atonement, and to which, as such, several retrospective references are afterwards made. In this chapter a parallel is drawn between Melchisedec and Christ; and it begins with stating the former to have been without father, mother, or pedigree (*recorded,* as our Unitarians are at liberty to add), having neither *beginning of days* nor end of life, and in this respect resembling the Son of God. Doubtless the resemblance is reciprocal; and unless the pre-existence of the Son of God be allowed, half the resemblance fails. It was after this typical, or mystical order, that our Lord was consecrated a high priest, and not after that of Aaron. He needed not, therefore, as the high priests of the latter order, daily to offer up sacrifice, first for his own sins, and then for those of the people: for this he did once for all, when he offered up himself. "*This he did,*" say our commentators, "*i. e.* offer up sacrifice, first for his own sins. But Christ in a moral sense was sinless." This, we should have thought, would have been a reason why Christ could not offer up a sacrifice for his own sins. These writers, however, improve it into an argument for lowering the meaning of sins to ceremonial ones. We are persuaded, that there is not the smallest grammatical necessity for interpreting the singular τουτο of both members of the preceding sentence; and that it refers to one antecedent, and *that* the nearest, as well as the only one, to which it could refer. As for the analogy which they draw between Aaron's and our Lord's consecration to the priestly office, it is enough to observe, that the sacred writer is speaking of the *daily* sacrifices; and that on the consecration of Aaron and his sons, no sacrifices were prescribed or performed for the sins of the people. Besides, will it be denied that Christ was fully consecrated to his office at his baptism?—In the same sense, these Improvers proceed to affirm, that Christ offered himself for the sins of the people, to render them ceremonially holy. We had thought, that for such purification the blood of bulls and of goats was of itself sufficient: and that the blood of the spotless Son of God, as it was required, so was it effectual, to cleanse the conscience from dead works, and to obtain remission from those sins and iniquities which are in their own nature, and would otherwise actually be, the bar to salvation. Indeed, this note of the Unitarian Committee, with several others on this part of Scripture, convince us, that, provided they can get rid of an obnoxious meaning, they are little concerned what meaning they substitute, or whether any at all.

On James ii. 24, we meet with the two Justifications of Dr. Taylor.

1 Pet. iii. 19, 20, is interpreted evidently upon the determination to evade the doctrine of our Saviour's pre-existence.

The first note on the First Epistle of St. John contains a most curious specimen of Unitarian bigotry and presumption. Here the venerable Theophilus Lindsey and his able coadjutors, Jebb, Priestley, Wakefield, and others, are discharged upon the reader in one body, as the only rational expositors and the great reformers of Christian theology. We have seen what this extravagant encomium means; and we

think, that few of our readers will wish to draw sacred water out of these wells.—The latter part of the 20th verse of ch. v. these fair and enlightened critics have thought fit to translate, "And we are in Him that is true, through his Son Jesus Christ." We think the Improved Version has always taken especial care to begin the word Spirit with a small letter. Upon the same principle, it has here made the first letter of "him" a capital. The object is very evident. The authors knew that words are things, and probably inferred, that letters are so likewise. But what we principally meant to notice is, the translating the preposition ἐν by *through*. Upon what authority, and by what necessity, except an Unitarian one, obvious enough, this is done, the poor English reader is not informed. Our critics dreaded the next verse, which, with an evident relation to what immediately precedes, affirms, "This is the true God, and everlasting life. *My* children, keep yourselves from idols."

We do not pretend to fix the precise sense of Rev. xiv. 11; but are satisfied that it contains no argument *against* the future endless punishment of the wicked. The same observation may apply to xx. 10, upon which our expositors have bestowed a long, inconclusive note against the same awful doctrine. They have, however, with a plain misgiving, omitted any opposition to the immediately succeeding description of the judgment of the great day, where the "heart-withering" doctrine, as indeed it should be to the wicked, makes a decisive appearance.

The Epistle to the Colossians now demands our attention. We selected it for more regular examination, almost at a venture; being directed to it chiefly as a short, and at the same time a very important, epistle.

It opens with the common salutation; a thanksgiving to God for the faith of the Colossians; and a prayer for their continuance and advancement in the spiritual life. Of this he represents it as an important part, that they should give thanks to the Father, "who," St. Paul writes, "hath made us fit to be partakers of the inheritance of the saints in light: and that hath delivered us from the power of darkness, and hath translated us into the kingdom of his beloved Son." From this introduction of the name of his Saviour, the apostle very naturally and judiciously falls into a general, extended, and very sublime description of his person. Here, therefore, we may be expected to have some concern with the expositors under review. The apostle's words concerning Christ are: "By whom we have redemption, even the forgiveness of our sins; and who is the image of the invisible God, the first-born of the whole creation: for by him all things were created that are in heaven, and that are on earth, visible and invisible, whether they be thrones or dominions, or principalities or powers: all these things were created by him and for him: and he is before all things, and by him all these things subsist." This is the Improved Version, against which we have some objections, which will appear as we proceed. Christ is here said to be the first-born of the whole creation. That creation, say the Unitarian critics, is "that great change which was introduced into the moral world, and particularly into the relative situation of Jews and Gentiles, by the dispensation of the Gospel. This," they add, "is often called creation," and they adduce several passages to prove it; the worst of w hich is, that the same argument wil equally prove the account of the creation in the beginning of Genesis to be metaphorical. But admitting the argument to hold in the present instance, the apostle will then be understood to declare, that Christ existed before his own work, and to appeal to this work as an evidence of the truth of the delaration; "*For* by him all things were created." Important

information truly! The translation in this place, not only of the Improved but of the received Version, we think improper, and such as to favour the sense which the Unitarian *system* would impose upon it. "For by him all things were created that are in heaven," &c. The original is, Ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς κ. τ. λ. The repetition of the article τὰ has a force which is willingly, we believe, suppressed by the Unitarians. We say *willingly suppressed*, because, as the reader may have perceived, this article is soon after twice expressed by the demonstrative and restrictive pronoun *these*: "all *these* things." To us the words appear to have this sense, and require this translation: "For by him were created all things, both those which are in heaven, and those which are on the earth," &c. As if the Apostle would prevent the natural doubt, that the heavens were created by our Lord. But our Improvers have perhaps overshot themselves in translating a second time all *these* things; for by turning to Griesbach, who is never overlooked when he is Unitarian, they would find for the omission of this τὰ the powerful authority of D** E F G and Chrysostom. To which add, that C is defective in this place.—There is another part of the note on the passage under consideration which deserves some remark: "It is plain, from comparing ver. 15 and ver. 18, that Christ is called the first-born of the whole creation, because he is the first who was raised from the dead to an immortal life." That is, according to other writers, *because* the first-born *from the dead* means the being first raised from the dead to immortal life, *therefore* the first-born *of the whole creation* must mean the same thing. We will quote the verse containing the expression here adduced: it follows what we have already quoted. "And he is the head of the body, the church: who is the chief, the first-born from the dead, that in all things he might be the first," or rather, according to our own translation, "have the pre-eminence." And is it not the most natural sense of this passage, that Christ was the first-born from the dead, that, *in that respect*, as well as every other—in all things,—he might have the priority? "For it pleased *the Father*, that in him should all fulness dwell." Here we reject the Improved Version, evidently suggested by the system, "For it has pleased *the Father* to inhabit all fulness by him." We can see neither the sense nor the authority of such a translation.—The apostle proceeds: "And, having made peace through his blood shed on the cross, that by him he would reconcile all things to himself: by him *I say*, whether *they be* things on earth, or things in heaven." Now on these words we would ask, is not this the place where the dispensation of the Gospel founded by Christ is properly described? And is it to be believed, that when, as upon the Unitarian interpretation he did, he set out with this very description, he should formally and solemnly repeat it so few verses after?—"And you, that were formerly aliens, and enemies in *your* mind by wicked works, yet he hath now reconciled by his fleshly body, through his death, to present you holy," &c. The comment is: "In their heathen state they were ceremonially and morally sinners. They are now ceremonially reconciled, i. e. brought to the profession of Christianity, that they may be morally purified." Observe the careful separation between ceremonially and morally in the second sentence: "Ceremonially reconciled, i. e. brought to the profession of Christianity." Is this intended as an *equivalent* definition of the reconciliation wrought by Christ, and so anxiously asserted by the apostle? Or, since the reconciliation, if any thing, was *a certain effect*, was the profession of Christianity that certain effect, in the world at large, in particular individuals, in these Colossians? Was it a necessary consequence of Christ's death

that they should profess faith in him?—The apostle, after telling the Colossians, as became him, that their salvation depended upon their continuance in the faith, and magnifying his office as a minister of the Gospel, mentions his anxious desires and endeavours to bring men to the faith, particularly the Colossians and others, that, with other graces, they might attain "to the knowledge of the mystery of God; in which are hidden all the treasures of wisdom and knowledge." After the word God, there follows, in the common version, "and of the Father, and of Christ." There is an uncommon variation of the MSS. on this part of the text: but most of them retain the name of Christ in some form. The Unitarian commentators were interested in expunging it, that the relative immediately following might not refer to Christ. Our translators acted with more fairness in putting "wherein" in the margin.—After guarding the Colossians against the deceitfulness of false teachers, and particularly of false philosophy, which has no respect to Christ, he adds, "for in him dwelleth all the fulness of the Deity bodily." There is an endeavour to evade the force of this declaration by refering to Eph. iii. 19 as parallel with respect to Christians. The scholar will compare the originals, and see through the fallacy. The word "bodily" has generally been interpreted substantially, in opposition to a shadow: an interpretation, which, so far, is even justified by the note which the Unitarians have adopted from Peirce.—The apostle then proceeds to state, in very exalted terms, the benefits derived to believers from the cross of Christ, who, having spoiled principalities and powers, made a shew of them openly, and triumphed over them by *the cross*. The critics with whom we are now dealing, can think of nothing here but the Mosaic institution and the Levitical priesthood. They quite overlook the very parallel passage, Heb. ii. 14.—The rest of the second chapter contains a dehortation from Judaising scrupulosities. The third commences a sublime exhortation to heavenly-mindedness, to the mortification of corrupt nature, and to the possession of a new and holy nature;—a state in which no distinction of rank or nation any longer exists, but where Christ is all and in all. So our translation. The Unitarian strives to evade the sense, by rendering, "Christ is all things, and *that* among all."—The apostle having then recommended love and forbearance to Christians, after the example of their Saviour, adds, "And let the peace of Christ preside in your hearts," &c. The reading of "Christ" is supported by the highest authority, and conveys a most important meaning. The Unitarians say it is peace between Jew and Gentile: but there is another peace, in which Jew and Gentile together are only one of the parties.—The apostle proceeds in his exhortations to mutual admonition, and to the relative duties. In inculcating that of servants to masters, he writes, "and whatsoever ye do, perform it heartily, as to the Lord, and not to men; knowing that from the Lord ye will receive the reward of the inheritance: [for] ye serve Christ *as your* Lord." There is something apparently very disingenuous in this attempt, by the insertion of the words in Italics, to divert the reader from identifying Christ with the Lord mentioned twice so shortly before, and here immediately united with his name.—An exhortation to prayer, and various salutations, close this important Epistle.

It will have been observed, that we have taken no notice of those celebrated passages, Acts xx. 28, 1 Tim. iii. 16, and 1 John v. 7, 8; and it will be anticipated, by most of our readers, that we acquiesce in the statement respecting them of a valuable correspondent in our present volume. We will never become false witnesses for God. But if the extensive and successful re-

searches in modern biblical criticism have deprived our cause of these instances of support, they have confirmed the remaining evidences with an adamantine force. In the grammatical department, indeed, the divinity of our Saviour has acquired a positive accession of evidence, in what, after severe scrutiny, has been proved to be the legitimate rendering of Eph. v. 5, Tit. ii. 13, and 2 Pet. i. 1. We insist upon these in particular, because they have the approbation of so well qualified a judge on the subject as Mr. Middleton, in his late valuable work on the Greek Article. Nay, even the Improved Version has been compelled to add some fresh support to this doctrine in the reading already noticed of Col. iii. 15; in those likewise of Acts xvi. 7—"the Spirit of Jesus;" of Rom. xv. 29—"the blessing of Christ;" of Eph. v. 21—"the fear of Christ;" and of 2 Thes. ii. 8—"whom the Lord Jesus will consume*." When we consider the bigotted ferocity with which Mr. Sharp's work on the Definitive Article was attacked, and the stubborn uniformity with which any and every argument on this side of the question is resisted by the Unitarians, and *that* upon grounds evidently independent of the merits of the cause; and when with this spirit and conduct we contrast the dignified submission to apparent truth, with which the Trinitarians in general have consented to surrender the passages above referred to, we feel ourselves obliged to draw a comparison between the candour of the one party and of the other, much to the discredit of the Unitarians †.

We wish to observe, what the more acute of our readers must have perceived and allowed for, that our particular province in this review, and more especially our limits, obliged us to forbear entering at any length, much less the due length, into the positive evidences for the doctrines which we found attacked. But, in order to form a just estimate of the argument, this is very necessary to be borne in mind. It is likewise important to remark, that, extended as the Unitarian attack has been upon what we confidently esteem scriptural truth, there are many points of impregnable strength, which the assailants have thought proper to leave in perfect quietness.

Upon the whole, we consider the present work as reflecting little credit, in any respect, either upon the society which sanctions, or the delegates who have executed it. It is as purely, exclusively, and unblushingly, a sectarian or party publication, as any that we remember lately to have seen. Neither is it, in any degree, free from that infirmity of party, which regards ends more than means.—In a literary view, we are likewise constrained to consider it as possessing very inferior pretensions. Improved the present version could hardly fail to be, in particular passages, even if the writers did nothing more than closely transcribe some of the many modern translations. But with as moderate improvements as are consistent with their present advantages, they have been guilty of deteriorations and corruptions which no disadvantages could excuse. With respect to the motive of this publication, separate from that of advancing a party, we are really at some loss. The authors discover themselves to be the zealous opponents of the eternity of future punishment, and as zealous assertors of universal restitution. Upon this scheme, the wicked have but little to fear: they cannot fail of happiness at last. Why, then, may not things take their course? and where is either the value of the Gospel in itself, or the advantage of publishing it? We put these questions in the face of a natural reply,

* These places have been noticed by the Eclectic Review.

† The Trinitarians might, but they refuse to, catch at such readings as are found in John xviii. 32, and xix. 40: in the first, one uncial MS. and others have "God" for "Jesus;" in the second, the Alexandrine has the same reading.

because we have never found our Committee guilty of making the punishment of the wicked, though temporary and while it lasts, any thing very formidable. Their charitable office has always been to soften; to put to rout the alarmists; and to persuade men that all is right, or not very wrong. In short, the main object of the Improved Version and Corrected Text seems to be, to disprove the Divinity of the Son of God—the personal existence of the Holy Spirit—the wrath of God against sin—the existence of Satan—the reality of demoniacal influence—the miraculous conception of Jesus—the atonement made for sin by his death—and the eternal punishment of the wicked.

The Unitarians have of late discovered, and still continue to discover, a degree of zeal, which in them is rather uncommon *. They have had recourse to some methods of disseminating their peculiar dogmas, which they have been usually understood to despise. The attempt and appearance are rather grotesque. Ardent spirits and hemlock are not more opposite in their medicinal qualities, than religious zeal and Unitarianism. There is, indeed, a zeal compatible with this sect; but it is all of the *anti* description. In this respect we deprecate their zeal, and apprehend that it may become popular even among the lower orders, and ripen into persecution, under favour of the common hostility of our nature to real religion. But if they attempt the propagation of a zeal more properly, although indefinitely, religious, we suspect that in the very same proportion they will be undermining their own system. Unitarianism is a house of ice, simple, beautiful, transparent; nothing hid, no mystery. If, for the purpose of rendering it more habitable, a fire be introduced, the consequence will be, either that the neighbouring parts of the fabric will melt and quench the fire, or that the fire, if powerful enough, will dissolve and reduce to ruins the fabric. In the latter case—the less frequent one, we fear—the Unitarians will be preparing apostates from their own cause, and converts for real Christianity. As a sect, it will never become popular: Unitarianism in the church, is much what Sadduceism was in the synagogue: its professors are generally composed of the rich, of those who have their portion in this life, and would moderate, both in themselves and in others, the hope and desire of another. The multitude will have either a substantial religion or none.

It may be of importance to present to our readers, in a few words, some of the canons of Unitarian interpretation. The *first* is, to offer a part of the truth for the whole truth. What is said is true: the suppressed part of the truth, which may be, and often is, the most important part, never comes into the mind of the inattentive reader, and indeed suffers the effect of a negation, not only from the omission, but from the credit for telling the whole truth which the telling a part has acquired; and thus Truth is corrupted to betray herself. Instances of this will appear in all that the Unitarians say of the object of Christ's death: "it was a testimony to his mission, an example of fortitude." So it was. And there they generally leave the matter.—*Another* canon is, either to assert what is literal to be metaphorical, or to make what is metaphorical mean anything or nothing. All the declarations which express Christ's coming down from heaven are, by this mean, converted into simple assertions of his divine mission.—The *third* is, to discover uncommon meanings of words, and to apply those meanings to any case where the Unitarian

* See, among others, a popular sermon on "the Simplicity of the Christian Doctrine, preached at Dudley, July 19, 1808, before the Unitarian Tract Society, by John Kentish;" *with a motto from Dr. Jortin.*—See particularly p. 34, to the end; and, for a sanguine encomium on the Improved Version, p. 31.

system requires a deviation from the ordinary sense. This has been notoriously done with respect to the doctrine of future punishment, and, we believe, with respect to every one of the peculiar doctrines of the sect. *A Lexicon of Singular and Rare Senses* would be a treasure to an Unitarian.—If, to the powers imparted by these canons, we add the extensive ones of expunging and altering on a very liberal scale, we shall be tempted to believe, that what has been long the desideratum of philosophy has been discovered in divinity, and that the Unitarians are in possession of that precious and powerful substance, which will commute the most obstinate and unpromising portions of Scripture into Unitarian gold.

We had thought, before we left this review, of saying something respecting a new authorised version. We are fully sensible of the general excellence of the present: but two centuries have furnished extensive materials for improvement; and nothing like so long an interval has elapsed between the different translations, from the time of the Reformation to the last. The exertions of the Bible Society render this an important question. Certainly less evils are to be borne, in the prospect of greater on a change: but this principle may be carried to a hurtful excess. But not to commit our bark to a fresh and wide sea, after having performed a tolerably tedious voyage, and being just within sight of port, we shall conclude by expressing our hope, that, whenever it shall be thought adviseable by those in authority to prepare a new, and, we trust, an improved version, the work will not be systematically and exclusively devoted to the support of Trinitarian and other orthodox principles; that it will not attempt to decoy those of other principles by the imposing display of the names of dissenters on the title-page; that it will not make Scripture the vehicle for drawing in triumph some of the popular churchmen of the day; and that, wherever an opportunity is presented and taken of delivering an opinion, assertion will not be substituted for proof, nor palpable sophistry for legitimate deduction.

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*Sermons principally designed to illustrate and enforce Christian Morality.* By the Rev. Thomas Gisborne, M. A. 8vo. London: Cadell and Davies. 1809.

It does not appear, that in the ancient world there was any attempt to inculcate the principles or precepts of heathenism by preaching. The lectures of the different schools of philosophy to their pupils, though sometimes of a moral nature, approach in no degree to the modern notion of sermons. They were in no sense popular addresses, but were whispered only to the initiated, and were intelligible exclusively to scholars. So far were they from teaching the popular or exoteric system, that they were ordinarily designed to erect the philosophic or esoteric faith upon the ruins of that of the people. Nor indeed, when the circumstances of the heathen world are considered, can it be a matter of surprise that there were no popular addresses which corresponded to our sermons.

In the first place, it is only a distinct notion of the immortality of the soul, and its destination to future happiness or misery, which can give the multitude any importance in the eye of a teacher. The Mohammedans, who are said to believe that women have no souls, treat them with the most cruel indignity. The conduct of the Greeks to their slaves, and particularly to the Helots, originating in a like persuasion, or at least in indistinct views of their future existence, was still more degrading. Little, then, could it be expected, that, under such a system, the learned would concern themselves much with the popular faith.

Again; every system of ancient

philosophy stood, not upon Divine authority, but upon the authority of human reason. Every position, therefore, was to be investigated before it could be received. Every thing was abstract and speculative. But the multitude are, for the most part, incapable of reasoning and speculation, and consequently of discerning the foundation of the systems of philosophy which then prevailed; and therefore the philosophers neglected to address them.

The same want of Divine authority affected the heathen teacher and his auditors in another way. If the mob could not receive a system by the way of reasoning, they could receive it only on the *ipse dixit* of a philosopher. But whose authority were they to admit? Why should the word of one philosopher be preferred to another? Had all philosophers, then, proposed their systems to the people, there must have ensued one of these two results; a general and dangerous diversity of faith, or, what is more probable, an universal infidelity or rejection of every faith. None but those deprived of the sanction of Scripture can properly estimate the importance, in popular addresses, of those simple words—"Thus saith the Lord."

Lastly: the heathen philosophers could press their system only by temporal motives. They could not invigorate the patience, or fire the industry, or stimulate the hopes, or touch the conscience of their hearers, by displaying the awful prospects of eternity. And if now even arguments founded upon the sublime views of a future state are often found insufficient to recommend religion and morality, what hopes could they have of rouzing the attention of the multitude?

Such, then, being the circumstances of the heathens, it is no wonder that every species of popular address upon religious or moral topics should be rare among them. Nor, on the contrary, considering the circumstances of the church of Christ, is it a matter of surprise that popular addresses, or sermons, should be a chosen instrument in the hands of a Christian minister. Our astonishment on reviewing the nature of Christianity, the state of the nations by which her faith is embraced, the condition of the men by whom her functions are administered, is this, that the productions of the Christian pulpit do not rival or transcend those flights of eloquence, upon other topics, which in ancient days agitated and amazed the audience; which at one crisis erected a barrier to the ambition of Philip, and at another upheld the fortunes of sinking Rome. At the present period, the simple question, "what shall a man give in exchange for his soul?" attaches infinite value to the meanest individual of the community. The blood is no longer a little red fluid; the body no longer mere dust and ashes; life no longer an useless vapour;—but the Christian preacher contemplates all these things in their intimate alliance with an immortal soul, and an eternal existence. The mere infant acquires colossal magnitude in his eyes; and the beggar on the dung-hill is regarded as the destined heir of immortality. And, as the number of his auditors is thus multiplied, and their importance increased; so, also, are his means of instruction advanced. With him, there is no balancing of conflicting authorities, for he is the ambassador of God. With him, there is no necessity for urging only temporal motives: eternity is thrown open to supply him with weapons for his spiritual warfare. Like Archimedes, the heathen teacher wanted another world on which to erect his machinery before he could affect this: on the Christian this other world is bestowed; ground is given where the moral machinery may be elevated and set to work.

To the advantages thus furnished by the genius of Christianity, should be added those which arise out of the state of the countries in which this faith is preached, and the con-

dition of the preachers. Christianity is now taught in the most civilized countries of the world, and in general by the most cultivated members of the several communities by which it is embraced. What circumstances, then, are wanting to advance pulpit oratory beyond every competitor? Considering the nature of the plant, the soil into which it is introduced, the hands by which it is watered, what further advantages can be necessary to its indefinite growth and produce? —Yet still we are bold to say, that, with very few exceptions, the productions of the pulpit not only do not answer to the archetypes of ideal excellence in the mind, but do not rise to a level with the productions and labours in other fields. To investigate all the causes of this deficiency, is an enterprize in which we have not courage to embark. Nor have we the presumption to conceive ourselves capable of discerning and applying a sufficient remedy. We shall not, however, render an unimportant service to society, if we prove that this deficiency actually exists, and specify some of the particulars in which it prevails. And as, in a former volume, we have amply criticised the sermons of the respectable author now before us, we have the less hesitation in dedicating the present review to this general purpose; designing, however, to use the present volume in exemplification of several principles in sermon-writing which we are desirous of establishing.

It is impossible for us, on the present occasion, to enter into the history of preaching in this country, or to carry back our critique to the age of the Restoration—though such an inquiry would be highly profitable and interesting;—but our limits will oblige us to confine our investigation to modern divinity. Nor here shall we stop to expose a very general error among the divines in this country, that of delivering cold philosophical essays. This has exposed them to the censure of the most distinguished clerical critics in Europe, and has often met in our pages with the reprehension it appears to us so strongly to deserve. Our design is at present to venture into a somewhat newer field of criticism, and to shew the defects which are frequently to be observed in sermons of a different description—in sermons, we mean, which shew the preacher to be anxious faithfully to discharge his sacred trust, and to save the souls of his flock.

One of the first errors we shall notice, is that of appropriating the pulpit to the exclusive statement and re-statement of a few chosen doctrines of Christianity—such, for instance, as the general doctrine of conversion, or that of justification by faith. There are, we apprehend, several *sources* of this error. In the first place, we conceive it may be in part imputed to that indolence of the human mind, by which it shrinks from the investigation of more subjects than appear to be absolutely necessary for the discharge of the ordinary and essential functions of our stations. The injunction, "be not slothful in business, but fervent in spirit, serving the Lord," would be profitably inscribed upon the walls of every apartment; and upon none more so, than of those which are consecrated to the study of divinity.—But the main cause we conceive to lie in another infirmity of the mind. Men are very apt to suppose that the exact opposite to wrong is right; that correctness is to be measured by the extent of our deviation from the line of conduct, or thinking, which those pursue whom we may deem it our duty to oppose—"In vitium ducit culpæ fuga, si caret arte."—Now it is notorious that there formerly were, and we fear still are, in the established church, many clergymen who either deny, or dilute, or too much forget, in their public ministration of religion, some of the fundamental and most essential topics of Christian instruction. Those, on the contrary, who condemn such a dereliction of clerical duty, will be too apt to conceive it

their exclusive business to state and defend these doctrines.

Such are some of the sources of this error: and the consequences are such as might be anticipated. Such sermons, indeed, supply us with much which their adversaries, past or present, neglect; but still they are very defective. They somewhat resemble the collections of antiquaries, which contain and preserve all that is rare, but little that is in daily use. They are a sort of *ex-parte* pleading for peculiar portions of the Christian system. The preachers themselves stand forward, not so much as the accredited champions of the whole Christian territory, but as partizans intrusted with the defence of some single though important post. Themselves deficient, their followers are not likely to be more complete. Their adherents, instead of labouring to bring their religion to the variety of tests proposed in Scripture, confine their attention to one or two: instead of measuring their religious pretensions upon the grand meridian of Christianity, they are apt to measure them upon the petty scale of their own work-shop. In consequence of this, it is not sufficiently rare to find them deeming accuracy on a few points a sufficient apology for inattention to many others.

Now it is with high satisfaction we contrast the writings of the author before us, with the persons to whom we have referred. In the volume now under review, we perceive an equal reverence for every page of Scripture. Whilst some, who have assisted in digging up Christianity from the ruins with which the clergy of the Restoration had almost covered her, have presented us too often with little more than a mutilated figure of our religion, with an arm or leg instead of the whole body, this author shews a constant solicitude to display her integral form and essence as she came from the hands of the Divine Artificer.

Closely allied to the error of stating but a limited number of doctrines, is that of stating these doctrines imperfectly. A doctrine is preached imperfectly, when we are taught the *necessity* of holding a doctrine without the *effects* of holding it; as, for instance, the necessity of regeneration, without its practical consequences. We have more than once adverted to the common error of men mistaking a belief in a particular truth, for an experimental acquaintance with the influence of this truth upon their own souls. Now, whoever casts his eye around him, will be frequently shocked with the spectacle of firm believers in the necessity of penitence, who carry about with them no evidence of self-abasement; with the spectacle of men insisting upon the necessity of "old things passing away," in whom plainly very little is become new.

This error, like the last, is partly, we conceive, the work of indolence, and partly, as before, the fruit of a determined hostility to the whole plan of those who adopt a different view of religion. One school in divinity is accustomed to dwell strongly upon the overt act, without touching upon the principle from which the act arises. The error to which we have now adverted, on the contrary, is that of insisting upon the principle, without sufficiently dwelling upon the act in which it issues. Now, without endeavouring to ascertain which of these two errors is the greater, it is sufficient to say that both are errors; that both depart from the model of Scripture; that both tend to the most mischievous results. As a proof that the species of divinity we are combating deviates from the scriptural model, let the style and manner of instruction adopted by Christ himself be considered. Does he desire to teach humility? He is not contented with a laboured dissertation on the vastness of God, the meanness of man, and the consequent duty of self-abasement; but he rises and girds himself, and washes the feet of his disciples.

Does he teach his disciples charity? He does it by the instance of a poor widow casting in two mites into the treasury. In these and similar instances, every thing has an eye to practice: he is not satisfied to establish the necessity of the feeling, but to point to the practical consequences of it. He plainly desires, not only that men should hear of the humility and charity of his disciples, but that they should see and feel them. He requires these virtues, not only to be exercised behind the scenes, and in the secret and mysterious transactions of the soul with God; but to be exhibited upon the stage of life—in the sight of men, and with a view to their benefit. Now we do not by any means design to have it understood that this fault proceeds from an indifference to morality, or from any intention that the principle should be received without an application of it to the business of life. Far from it: we attribute it to an erroneous idea, which some entertain, that if faith be preached, works will follow; that if the foundation be placed, the superstructure will be erected; that if they take care of the principles, God, or the principles themselves, or the hearts and dispositions of men, will take care of the conduct.

Here again the author under review demands our warm commendation. His plan obviously is, to trust no points of religion, whether doctrinal or practical, to the purity and activity of fallen man. He conceives him as liable, or nearly as liable, to hold an unproductive, as an heretical, faith; as likely to mistake the fruit as the soil. In the volume before us, not only is the necessity of regeneration maintained, but the regenerate man is painted in every variety of attitude and employment. His temper, manners, dispositions, are dissected and anatomized for the use of the Christian student. We are not presented, according to the manner of some artists, with an indistinct mass, which only an artist can discern to be a man; but, with the studious diligence and curious exactness of the Flemish school, every shade and hair is marked; so that the uninitiated spectator may at once recognize the peculiar features of the children of God—"Vera *incessu* patuit Dea."

A third error, with which some preachers are chargeable, is that of stating doctrines without their proper guards and qualifications. This error differs but little from that charged by Lord Bacon upon some writers of his own time, "of forgetting there were sins on the right hand, as well as the left." Nor is this remarkable. The error of many well-meaning men consists, not in maintaining bad principles, but in pushing good ones to excess: "Maxima pars vatum—decipimur specie recti*. And to what results may this not lead? Right sometimes ceases to be right, when practised under peculiar circumstances; as an attendance upon "farms" and "merchandise" became wrong, when the invitation was sent to the "great supper." A general duty, also, may sometimes be superseded by a particular duty: "The poor ye have always with you, but me ye have not always." Harmony and proportion, also, are not more essential to *personal* beauty, than to *moral*. Good men, however, are sometimes apt to leap over these considerations. Too eager to extend a particular virtue to its utmost limits, they push it beyond them. With perspicacity enough to distinguish right from wrong, they are yet too dim-sighted to penetrate the fine shades by which they sometimes approximate. The difficulty of such discrimination is their best apology: but, still, it is no apology for not making the attempt. Englishmen in particular have been taught, by a succession of vast and awful experiments, that the best principles may be made instrumental to the most terrific consequences. It would be difficult, for

* Vatum may mean prophets and saints as well as poets.

instance, to detect the doctrinal errors of the first puritans; but the crimes of the last subverted the throne and deluged the land with blood. It would be equally difficult to blame the design of those divines, who at the Restoration conspired to bring reason to the aid of theology; to expel pedantry, speculation, and enthusiasm, by the introduction of good taste, practice, and rational piety. But the result was as described by the calm Bishop Butler: speaking of his own times, "We are got," says he, "into the opposite extreme, under the notion of a reasonable religion, so very reasonable as to have nothing to do with the heart and affections." Indeed, such was the influence of this intended regeneration of the race of preachers, that the fires of the altar were almost extinguished; the love of God appeared to be almost extinct in the land; every man laid his hand upon the ark with unhallowed indifference; and, as by some torpedo-touch, zeal, and every religious affection, seemed to be paralyzed — "Totæ requierunt marmore gentes*." Now, experiments conducted upon so large a scale, and issuing in such tremendous results, should teach us caution in the statement of doctrines, and in the developement of systems; and lead us to the conclusion, that there may be little to choose between unsound principles carefully guarded, and good principles when unqualified and unrestrained by those limitations which the Scriptures furnish.—Our author in this respect also supplies a model to his countrymen. His own sentiments are stated here, and indeed every where, with modesty and reserve. He is obviously aware, that truth does not lie in extremes; that, nevertheless, the human mind delights in them; and, therefore, he is not less anxious to bridle men in a good path, than deter them from a bad one.

Another error of preachers, which, though not as frequent as those which have been stated, but which yet sufficiently prevails to demand notice, is that of establishing certain principles upon the review of particular characters in Scripture; and in most instances inferring the conclusion, not from a combined view of many cases, but from a microscopic view of one. The way of reasoning from facts to principles is the great discovery of Bacon, and is the key to all the further discoveries of Newton. But if men, in their attachment to this rule, instead of reasoning from many facts reason from one, there is perhaps no way to error more certain and expeditious. Now, not to say that this way of reasoning is less favourable to morals and religion than to philosophy, it has been notoriously the habit of men who have used it in the former departments of science, to reason, not from an aggregate view of many cases, but from a solitary investigation of one. The consequences are such as might have been expected. Some writers, who, though sincere, are yet indolent in the examination of cases, have themselves arrived, and have conducted others, to conclusions, which a more extended scrutiny would easily have corrected. Others, through disingenuousness, through a love of paradox, through partiality to a particular hypothesis, have reasoned upon the like premises, in order to deceive or convert their hearers. Even the works of Bacon himself, and of the father of pulpit eloquence, Jeremy Taylor, afford a variety of instances where the conduct of a sage of antiquity, or of a supposed saint of Scripture, has been erected into a precedent which neither sage nor saint could possibly approve. And if such men err, it might be expected that inferior men would offend together with them: accordingly we find characters in Scripture introduced to sanction acts, which, if unrepented, may constitute the source of their present misery. We are convinced that many false principles and maxims obtain circulation by this me-

* Lucan.

dium. One of a species is erected into a sort of representative of the whole body: his trials are recognised as the trials of every Christian: his experience is made a kind of spiritual touchstone for the religious community: sins become more venial and reparable when they do not extend beyond the pale of his example: the remedies applied by the great Physician to his case are announced as a panacea for every disorder of the soul: religion becomes a species of spiritual quackery; and its ministers the dispensers of certain nostrums, infallible in their judgment, but possibly the worst adapted to the case before them. And here we beg to be understood as not by any means charging any large number of divines with falling into this error, the prevalence of which we also believe to be daily diminishing. Neither let it be understood that we are contending against preaching upon particular characters. But we contend against drawing large inferences from slender premises; against straining single precedents to establish general principles: against driving parallels too far; against making one case descriptive of all; against deducing from solitary instances conclusions which God never intended these instances, nor perhaps, indeed, any thing else, to establish.

Of this error also in preaching, we are bound to say that we discover no specimens in the writer before us. There is in him, apparently, no weak jealousy of the reputation of Scripture characters: what is dubious in their conduct he does not torture into right, and what is wrong he does not hesitate to condemn. The real design for which, in our estimation, the deficiencies of the Scripture saints are recorded, is kept in view. We are taught by their failures the dependence of the best men on Divine grace; that their virtue is not inherent, but derivative; that they are not suns, but satellites, in the system. We are taught that there is only one safe model for the Christian's imitation — "the Lamb without spot and without blemish."

Another error not unusual among some of our divines, is that of spiritualising; i. e. of assigning a spiritual meaning or object to facts or parts of Scripture, of which the design was merely temporal. There is a great temptation to this practice furnished by a variety of circumstances. In the first place, the Scriptures themselves, in a few instances, assign a spiritual meaning and object to passages where they would not otherwise have been suspected. Again; the Old Testament, considered with respect either to its types or prophecies, is a dispensation of shadows and intimations. Every type has its remote and spiritual archetype. Many prophecies appear to have, what Lord Bacon calls their germinant accomplishment, an accomplishment applying to many events in succession *. Besides, this practice is the natural recreation and feast of the devout mind in its hours of retirement. The man mainly interested about his soul almost insensibly refers every thing to it. The man venerating every thing connected with Deity is naturally anxious to invest every sentence of the Sacred Volume with all possible dignity; to assign to each a hidden meaning; to imagine each the mysterious depository of some sublime truth. In the like spirit of superstition, directed indeed to far different objects, originated the prodigal interpretation of every syllable or nod of the Sybil. The disposition to spiritualize being, however, in some respects, thus noble and devout in its origin, and having, within certain limits, the sanction of Scripture, it may be inquired, what the error is of which we complain. It is that of *arbitrarily* attributing hidden designs to plain passages; that of coercing expressions into the ranks of a party, which were in-

* We are aware that this is disputed by some able interpreters of prophecy.

tended only to fight the general battles of the church; that of converting Christianity into a species of free-masonry, and pretending that every passage has one meaning for the initiated, and one for the mob; that of draining to their dregs the grapes from the vineyard of God, instead of taking the first and natural produce of the fruit; that of dogmatically imposing those propositions as of divine authority, which are forced and tortured, by the instrument of a practised spiritualizer, from the simple and luminous language of Holy Writ. When, for instance, in his critique upon that passage in the history of David which informs us that "discontented" men, that "men in debt," that, in short, spendthrifts and prodigals, went out to join the company of David, we are referred, as to a parallel passage, by Brown, in his Self-interpreting Bible, to our Lord's pathetic invitation to the true penitent: "Come unto me, ye that travel," &c. &c.: —when we are instructed, by Jones of Nayland, that the tempting Christ to throw himself from the pinnacle of *the temple*, is designed to shew the sin of dissidents in quitting the church: — when we are taught, by Dodd and others, that by the Priest and Levite in the parable are designed natural religion and the Mosaic dispensation; and by the two pence given by the good Samaritan are meant the two sacraments:— when we are instructed from these words, "and when he was *set*, his disciples came unto him," 1. that Christ was not always in motion; 2. that therefore, in teaching, we should not move too much:—when we consider the expositions of some living divines whom we could name; and sometimes, we regret to say, of that otherwise invaluable commentator, Henry;—who does not lament, that, in some instances, the word of God should have been prostituted to do the work of a party; that, in others, it should have been constrained to minister to the reveries of enthusiasm; and, as in the case of the venerable Henry, that the lustre of an exposition which has left little for other expositors to do*, should have been in any degree tarnished?

With this fault, also, the author before us is not chargeable. He is not less conspicuous for his deference to Scripture where it does speak, than for his ingenuous and disinterested concessions where it does not.

Such is the nature of the commendation we are disposed to bestow upon this author. If it be said that his merits, according to this statement, are of a negative order; we answer this charge, in the first place, by referring our readers to our former critiques upon his sermons †. We observe further, that the negation of certain qualities implies the existence of others: the negation of imprudence, supposes prudence; of a party spirit, disinterestedness; of irreverence in the treatment of Scripture, respect for it; of extravagance, sobriety. But were the assertion true, the praise of mere negative virtues is not small, when few in similar circumstances display them. Posterity has not ceased to celebrate the negative virtue of Ulysses in remaining lashed to the mast, because they remembered that he triumphed where multitudes failed.—But, after all, it must be admitted that the commendation bestowed upon Mr. Gisborne is not such as to constitute him a sermon-writer of the very first order. He possesses, perhaps, every excellence of a writer of sermons, though not in the highest degree. His sermons are the productions of a vigorous, just, and manly mind; his reasoning is fair; his statements of cause or consequence, in general accurate and full; his delineation of character, precise; his style, strong and flowing. There is nothing, indeed, in

* We allude particularly to the exposition of the Gospels. The Epistles are well known to have been done by a variety of hands, and in a very meagre manner.

† See volumes for 1802 and 1804.

the volume of sermons before us, which is a legitimate matter of complaint, if we except the *style*. We cannot help wishing, that what is so truly excellent should be universally intelligible. Now the style of Mr. Gisborne is uniformly correct; but we are convinced, that, what with the Latinity, the length and the complexity of many of the words where simple expressions might have been adopted, and the involution of the sentences, these sermons will gain but a limited admission into the middling and lower orders of society. Of this circumstance we are somewhat jealous. Sermons seem to us to be the natural right of the common people: "to the poor the Gospel is preached." Much, therefore, do we grieve, that what is calculated by its weight and purity to displace the baser coin in circulation, should by its stamp be excluded from general currency. Indeed, if our jealousy for the rights of our countrymen were not rouzed by the defect we have mentioned, our solicitude for the reputation of the author would fill us with the same regret. It is the practice of the day to bolster up meagre sentiments by pompous language; as for reviews, they dress clowns in gaudy uniforms. But Mr. Gisborne cannot plead necessity for such an expedient, as the great majority of his ideas would invest almost any language with dignity, in which he chose to express them. Let him, then, do justice to himself; let him unrobe his sentiments of their classical vestments, and give us good English ideas in plain English expressions. Moliere read his Comedies to his cook; Adams his Sermons to his housekeeper; and, if no other remedy can be found, Mr. Gisborne, perhaps, by reading his to some plain unlettered individual, would find that his own erudition had in many instances reconciled him to a vocabulary that was *terra incognita* to the great multitude. By this simplification of his style, also, we are convinced that his more erudite readers will be no losers. They will gain, at least, the language of nature and feeling; that purity which regales us in Atterbury; those colloquial phrases, those natural touches, that real English phraseology, the inbred language equally of the monarch and the labourer, which rejoice us in the pages of Addison and Cowper.

The importance of the inquiry into which we have thought it necessary to enter; the fulness with which we have at former periods canvassed the peculiar merits of this writer; the length to which our present disquisition has extended; and the opportunity it has afforded us, either of bringing forward the excellencies of this volume, or of illustrating them by contrast, will excuse us from entering into any minute criticism of its contents.—Some of these discourses, however, are of such peculiar excellence; they have so highly gratified ourselves, and are calculated to yield such gratification to our readers; that we are unwilling not to point their attention to them. Such, for instance, is the Fourth, on "Justification not attainable by Acts of Morality," which contains the neatest and clearest statement of that complex argument which we remember to have seen. Such, also, is the Seventh, on "Brotherly Love," which, in the author's peculiar manner, is more plain in language than ordinary; and, indeed, has no defect, except perhaps a little carelessness of arrangement towards the latter part. The Ninth, on the "Sacrifice of worldly Interest to Duty," is excellent. We should, however, be tempted to doubt, whether the important question, "How are we in any particular instance to discover what is the will of God?" is, in this sermon, adequately answered. That statement, it appears to us, must be defective, which, in prescribing the duties of an inquirer as to this point, does not distinctly refer him to the word of God as the primary source of information. It is plainly not a

designed omission, but an oversight; but when it is considered, in general, that Mr. Gisborne is the parent of a system upon this subject, and, in particular, how formally the question is here proposed, an oversight is not quite so unimportant as under different circumstances. The Tenth discourse, on "Christian Bounty," is exceedingly valuable. This subject is one of those in which, as we have already remarked, the serious preachers of the land have been sometimes content to maintain the principle without defining the overt act; to teach the necessity of charity, without instructing us in the proper measure and objects of beneficence. It was one of the first features by which Christian society was distinguished, that they "had all things in common:" and though the condition of the converts of Christianity then justified, or required, this measure, and now forbids it, still the principle and spirit which characterised the first disciples should survive the change of circumstances, and our present benevolence testify what we should have done had the fortunes of the church called for such an absolute surrender of our property. It is still true, that "he who giveth to the poor lendeth unto the Lord." It is still true, that the followers of Him "who had not where to lay his head," should be signalised for setting little value upon riches, except as instruments for the happiness of their fellow-creatures. Sermon Twelve, on "Worldly Anxiety," is full and sensible; and sermon Thirteen, on "Christian Obedience to Civil Rulers," is very able and satisfactory. There have been periods of our history, when the church was the avowed political antagonist of the people. There was also a crisis in our national annals, in which a great part of the clergy assisted to erect the privileges of the people on the ruins of the throne. We rejoice to find them, as in these sermons, taking the central ground — neither sanctioning, on one hand, that spirit of insubordination which trenches upon the throne; nor, on the other, that lust of encroachment which tramples upon the people. We should rejoice to know, that the Fourteenth and Fifteenth sermons, on "Patriotism," were on the table of every public character of Great Britain. As literary compositions, they might perhaps suffer by a comparison with "Petit Carême" of Massillon; but we felt, we must not say proud, but elated, in contrasting the different tone in which the orators of the two nations discuss the duties and vices of the great: the one, like the obsequious servant of the *Grand Monarque;* the other, like the independent minister of a free and happy people. Sermon Sixteen, on "Quiet Diligence in our own proper Concerns," is, we are disposed to think, among the very best in the volume. Sermon Nineteen is scarcely inferior to it.

On the whole, our readers will see that we consider Mr. Gisborne, in presenting this volume to the public, as bringing no ordinary gift to the altar of his country. There are, perhaps, amongst the volumes of divinity on our shelves, some on which the impress of genius is more palpably stamped; some, in which the coruscations of fancy are brighter; some, of which the style is more natural and touching;—but, probably, there is none of which the good sense is more uniform; the reasoning more just; the spirit more ingenuous; the piety more practical; the morals more evangelical. There is, in short, perhaps none which, considering the unnatural alienation of religion and morals, in the writings and practice of many of the present generation; the want of a basis in some authors, and the want of a superstructure in others; the impiety of one party, and the antinomianism of another;—there is none, which a good and wise man, upon his dying bed, should more rejoice to have written.

# LITERARY AND PHILOSOPHICAL INTELLIGENCE,

*&c. &c.*

## GREAT BRITAIN.

In the press: The Works of Gawin Douglas, Bishop of Dunkeld, with a Memoir of his Life and Writings, Notes, and a Glossary, by Lord Glenbervie: in 4 vols. 8vo.;—Wickliffe's Version of the New Testament, with his Life, in 1 vol. 4to.: by the Rev. H. H. Baber, of the British Museum;—A work on the Libel Law, by Jeremy Bentham, Esq.;—An Index to the Library of the Royal Institution, on a plan entirely new;—and A Volume of Sermons, by the Rev. Mr. Hampson, of Sunderland.

Mr. Bowyer, of Pall Mall, intends speedily to publish his splendid work on the Abolition of the Slave Trade. It will contain original poems, written by Montgomery, Grahame, and others, for the occasion; and will be embellished with engravings, and portraits of Mr. Wilberforce, Mr. Sharpe, and Mr. Clarkson.

Mr. Bigland is preparing a general History of Europe, from the Peace in 1783 to the present Time.

The Rev. George Crabbe has in the press a new volume of poems, entitled "The Borough," which is to form a handsome 8vo. vol.

At a general meeting of the subscribers to the Patriotic Fund, held lately at Lloyd's, the following statement of the receipt and expenditure was laid before the meeting: viz. —Amount of subscriptions, with interest, 424,832*l.* 16s. 7d. Paid, in gratuities and annuities to 2050 widows, orphans, &c. of officers and men killed in action, and to 7642 officers and men wounded or disabled, 273,186*l.* 6s. 8d.; for the relief of British prisoners in France, 16,700*l.*; for honorary rewards, 16,456*l.* 4s. 4d.; for advertisements, printing, postages, rent, salaries, &c., 23,269*l.* 1s. 8d. Amount remaining in hand, 93,221*l.* 4s. 5d. It further appeared, that the killed and wounded, of whom lists had recently been received, were so numerous, that considerably more than the whole of the balance on hand would be wanted, on the present plan of expenditure, to meet the demand. It was therefore resolved unanimously, That in future the donations from this fund should be appropriated exclusively to the relief of the widows, orphans, and relatives, who depended for support on those who fall in the cause of their country; to the relief of those whose wounds are attended with loss of limb, or disability from future service; to the annual allowance made towards the aged and infirm British prisoners of war; and to the support of the schools and hospitals established at the different depôts in France:—that an appeal be made to the patriotism and liberality of the public, for new contributions to the Patriotic Fund, that the committee may be provided with the means of continuing the accustomed relief to these meritorious objects:—that a subscription for these laudable purposes be now entered into, and that contributions be received at the bar of Lloyd's Coffee-house, and by all the Bankers in the United Kingdom.—About 25,000*l.* has since been subscribed in aid of the objects of this society.

Much has been said of late of the corrupt state of our parliamentary representation. By some of our reformers, the House of Commons has been spoken of as a venal mass, the majority of its members being the mere pensioners of the Crown. It may therefore be important that our readers should know how the case actually stands in this respect; and we therefore proceed to lay before them the substance of that part of the Report of the Finance Committee on Pensions, &c. &c., which refers to persons having seats in the House of Commons. Be it known, therefore, that the whole number of persons in that house holding pensions, or offices under grants from the Crown or otherwise, is SEVENTY-SIX; the whole amount of whose receipts is 156,606*l.* Of these seventy-six, only fifty-four hold their situations or pensions during pleasure: the remaining twenty-two hold theirs during life. Now, when we consider that the above number of fifty-four includes all the great officers of the Crown both in Great Britain and Ireland,—the Treasury, Admiralty, and Law departments, the Secretaries of State, &c. &c., we cannot but allow that it is by no means excessive. It amounts to only a twelfth part of the whole house.

Mr. William Curtis, of Brompton, has been rewarded by the Society of Arts for his application of the long white moss of the marshes (*sphagnum palustre*) to the packing of young trees for exportation. This is done by squeezing out a part of the moisture from

the moss, and laying courses of it about three inches thick, with a course of the plants between each, till the box is filled, when the whole must be trodden down, and the box properly secured. The trees will want no care during even a twelve-month's voyage.

## LIST OF NEW PUBLICATIONS.

THEOLOGY.

Remarks on Various Texts of Scripture. By Edward Popham, D. D. 8vo. 10s.

A Sermon preached at the Consecration of Christ's Church, in Needwood, Staffordshire, August 15, 1809. By the Rev. Thomas Gisborne, M. A. 1s.

Εἰρηνικὸν, a Sermon preached at the Holy Trinity Church, Hull, on Tuesday, July 25th, 1809, at the Primary Visitation of the Archbishop of York. By the Rev. J. H. Bromby. 2s. 6d.

A Sermon preached at Scarborough, at the Primary Visitation of the Archbishop of York, July 28, 1809. By the Rev. F. Wrangham. 4to. 3s. 6d.

A Sketch of the Ecclesiastical Establishment, in a Sermon preached in the Parish Church of Great Yarmouth, at the Visitation of Archdeacon Yonge. By the Rev. Henry Bathurst. 2s.

Sermons and Extracts, by the Rev. Edmund Outram, D. D. Public Orator of the University of Cambridge. 8vo. 8s. 6d.

A Sermon, preached at Truro, at the Primary Visitation of the Bishop of Exeter. 1s. 6d.

MISCELLANEOUS.

The Travels of Captains Lewis and Clarke, by Order of the Government of the United States, performed in the years 1804, 5, and 6, by Way of the Missouri, and Columbia Rivers, to the Pacific Ocean. By Merryweather Lewis. 8vo. 9s.

A View of Spain, comprising a Descriptive Itinerary of each Province, and a General Statistical Account of the Country. By Alexander de la Borde. Translated from the French. 5 vols. 8vo. with an Atlas. 3*l.* 13s. 6d.

Contemporary Voyages and Travels, vol. ix. 8vo. 15s.

A View of the Origin, Progress, and Diversity, of Heathen Worship. By T. Thomas. 6s.

Secret Memoirs, or Letters from London to Dublin, from a Student of Law to his Father in Ireland, on the State of Manners, Opinions, Politics, &c. 2 vols. post 8vo. 16s.

An Elementary Treatise on Geology, determining Fundamental Points in that Science, and containing an Examination of some Geological Systems; particularly of the Huttonian Theory of the Formation of the Earth. By J. A. de Luc, F. R. S. Translated from the French MS. by the Rev. H. de la Fite. 8vo. 12s.

The Travels of Lycurgus to Crete, Tyre, and Egypt, in Search of Knowledge. 12mo. 3s. 6d.

The Elements of Astronomy, according to the Newtonian Principle. By George Reynolds. 5s.

The Pharmacopœia of the Royal College of Physicians of London, 1809. Translated into English, with Notes. By Richard Powell, M. D. 8vo. 10s. 6d.

The Ecclesiastical and University Annual Register, vol. I., with an Appendix, containing an Index to the English Rectories, Vicarages, &c., with the Valuations in the King's Books, the Names of the Patrons, and the Number of Parishioners in each Parish. 16s.

## RELIGIOUS INTELLIGENCE.

CHRIST'S CHURCH, NEEDWOOD.

On the 15th of August last a new church was consecrated in Needwood Forest, in the county of Stafford. When the act of parliament passed for the inclosure of this forest, containing upwards of 9400 acres, belonging to his Majesty, it soon became evident that the population would increase so rapidly as to require some new arrangement with respect to the means of public worship and religious instruction: and the late Isaac Hawkins, esq. of Burton-upon-Trent, having bequeathed to his executors (Isaac Hawkins Browne, esq. and the Rev. Thomas Gisborne) a large sum of money for pious and charitable uses; they made a proposal, that, if the king would grant in perpetuity an adequate portion of the forest land for the

site of a church and the support of its minister, they would engage that a church and a parsonage-house should be erected upon it. The proposal met with the royal approbation; and in 1805 an act of parliament was obtained, enabling his Majesty to make the necessary allotment. The patronage was vested in the Crown. And, for the permanent accommodation of the poor, it was enacted, that not less than one half of the church should ever remain in open and unappropriated sittings. From the late Earl of Liverpool, the Earl of Chichester, the Earl of Buckinghamshire, Lord Mulgrave, the Earl of Harrowby, the Earl of Derby, and Mr. Perceval, who have successively filled the office of Chancellor of the Duchy of Lancaster, it is stated that uniform assistance in forwarding the measure has been obtained. And it ought to be recorded to the honour of his Majesty, that the act having left him an option of granting for the endowment any quantity of land between 105 and 160 acres, he was pleased most liberally to direct, that the largest number should be assigned. The executors of Mr. Hawkins have furnished, towards the expence of the act and the buildings, 3000*l.*; to which 656*l.* have been added by individual subscription.

On the day of consecration, the Rev. Mr. Gisborne preached, to an overflowing audience, a sermon which has since been published* by particular desire. This sermon (on Rom. x. 10) is distinguished by the same scriptural views of doctrinal truth, and by the same strain of animated and practical piety, which mark those productions of this author which have been already noticed in our work. Though we have but little room left, we wish to occupy a part of it with an extract or two from this sermon, which appeared to us peculiarly striking. In stating some of the motives to gratitude on this occasion, Mr. Gisborne remarks,—"How favourable is it to religious impressions to worship in an edifice solemnly set apart from common employments to sacred offices; an edifice distinguished from the houses of men as the House of God, from the habitations of the children of the dust, as the temple of the Lord of the universe; an edifice in which the worshippers, and their parents, were dedicated to the Most High; in which the most endearing of their domestic relations was sanctioned; beside which, the bones of their forefathers repose, and their own, as they hope, shall rest; an edifice, the very sight of which from a distance brings before the mind associations the most interesting and the most awful, beginning at the cradle, reaching to the grave, and stretching themselves forward into eternity!" pp. 22, 23.

Again:—

"It is not when coarse and scanty herbage is transformed into luxuriant grain, but it is when the streams of salvation are poured abroad, that 'the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as a rose. It shall blossom abundantly, and rejoice even with joy and singing: for they shall see the glory of the Lord, and the excellency of our God.' From this place, under the superintending guidance of the Holy Ghost, may the streams of salvation be copiously poured forth to purify the unclean, to satisfy the soul that is athirst, to revive the fainting spirit, to refresh the weary, to nourish the fruits of righteousness! May the Lord of all grant that they, who, from generation to generation shall be commissioned here to minister in holy ordinances, may be faithful servants to that Redeemer whose name the structure in which they minister bears; to that Redeemer, who, 'by the grace of God, tasted death for themselves, and for every individual of their flocks.' May they preach the pure word of the Gospel, neither 'handling it deceitfully,' nor misapprehending its import. 'Believing with the heart unto righteousness, and with the mouth making confession unto salvation,' may they 'determine to know nothing,' in their ministry, 'save Jesus Christ and him crucified.' Disclaiming the imaginary righteousness of man, may they publish pardon, solely through the blood of the divine Saviour, and sanctification solely through his Spirit: and by upholding the justification of the believer through the blood of Christ, may they 'establish the moral law,' and derive every branch of holiness from the root of living faith." pp. 24, 25.

SUNDAY-SCHOOL SOCIETY.

The general half-yearly meeting of the Society for the Support and Encouragement of Sunday Schools, in England, Wales, Ireland, and adjacent Islands, Right Hon. Lord Barham, President, was held on the 11th instant. The Committee reported, that, since their last meeting, they had issued 8935 Spelling-books, 1666 Testaments, and 36 Bibles, for the use of 125 schools, containing upwards of 6000 children; and that, since the commencement of their Institution, they had distributed 277,577 Spelling-books, 60,570 Testaments, and 7662 Bibles, to 3270 schools, containing upwards of 260,000

* By Cadell and Davies.

children, besides a sum of 4176*l.* for the payment of teachers. The Committee had availed themselves of the resolution passed at the last general meeting for extending the patronage of the Society to Ireland. Many applications had already been made, and 1300 Spelling-books, and a proportionate number of Testaments, had been furnished; and a correspondence had been opened with several clergymen of the first respectability, with a view to the regular and general establishment of Sunday Schools throughout that important but benighted portion of the British Empire. Wales had also continued to attract the attention of the Committee. The northern part of the principality having been already generally provided, the Committee had been chiefly employed in satisfying the increasing demands of the south. Application had been made thence for not fewer than 67 schools, during the last half year, for whose use 1800 Welsh Spelling-books, together with a proportionate number of copies of a stereotyped Welsh Testament, had been furnished.

The Committee congratulated the members of the Society upon the decisive evidence afforded of its progressive utility. Whether they looked to England, to Wales, or to Ireland, they had the satisfaction of seeing the work of education rapidly proceeding under their auspices.

The public at large, they added, would not need to be informed how intimately religion and moral instruction stood connected with political order and social happiness; and if they bore this truth in mind—a truth inculcated and confirmed by events of almost every day's occurrence—they would require no additional incentive to patronize and support an institution which had been, and continued to be, so signally efficacious in dispensing the means of knowledge and virtue through the great mass of the community.

Subscriptions continue to be received by Mr. Thomas Smith, Secretary to the Society, No. 19, Little Moorfields.

### METHODIST CONFERENCE.

The sixty-sixth annual Conference of the preachers in the Methodist connection took place at Manchester on the 31st of July last. The numbers stated to belong to the society, in all parts of the world, were as follows: viz.

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|---|---|
| Great Britain | 132,086 |
| Ireland | 25,835 |
| Gibraltar | 40 |
| The West Indies | 12,500 |
| British America | 1,121 |
| United States of America | 159,500 |
| Total | 331,082 |

The total increase in their numbers, during the year, is about 14,000: viz. 5431 in Great Britain, 1285 in Ireland, and upwards of 7000 in the United States.

One of the questions proposed at the Conference was this—"Ought any woman to marry, without the consent of her parent?" to which it is answered, "In general, she ought not. Yet there may be an exception. For if, firstly, a woman be under the necessity of marrying; if, secondly, her parents absolutely refuse to let her marry any Christian; then she may, nay ought, to marry without their consent. Yet, even then a methodist preacher ought not to marry her."

We apprehend that the ambiguity of the terms of this extract must have led us into some mistake as to its scope. To us it certainly is not obvious by what arguments the members of the Conference could have brought themselves to this conclusion; that if parents absolutely refuse to let a daughter marry any Christian, then she *may* and *ought* to marry without their consent. Let us suppose a case: a gentleman of large fortune has an only daughter, who is destined to inherit it, and the young lady takes a fancy to her father's footman, who may be a very pious man; would it then follow, that she *may*, nay *ought*, to marry this man (no other offering), however low his rank, and mean his acquirements, and weak his understanding, because he is a *Christian*, though she should break the heart of her parents by so doing? Suppose, also, the case of pretenders to religion; of persons—and such there doubtless have been in the annals of methodism—who join the Methodist Society, regularly attend their class and even band meetings, speak their language and adopt their manners, and all from interested motives. Suppose such an one to apply for the hand of a young lady. The discerning parent may, perhaps, suspect the latent hypocrisy. But if he even *absolutely* refuse his consent, would not the daughter find herself supported in her opposition to his will, by the united body of methodist preachers in the land?

But the rule may mean, that the parents will permit the daughter to marry no one who is a Christian. But we must still complain of a want of distinctness on a most important point. Does *Christian* here mean a Christian as opposed to a Heathen or Mohammedan; or an orthodox as opposed to a heterodox believer; or what they would deem a regenerate, or a justified person, in opposition to one who is not? Who is to be judge in the case? We really think that rules of conduct, so momentous in their im-

port, ought at least to be precise in their language.

We read with far different sentiments the following passage.—"We most earnestly recommend," say the Conference, "to all methodist parents and heads of families, regular and serious attention to the duty of *catechising*, and otherwise *instructing*, by free and affectionate conversations on the subject of religion, their children and servants. And we advise, that in every family some convenient season should be *statedly* and *sacredly* set apart on *every Lord's-day*, in the intervals of public worship, for these most important purposes."

# VIEW OF PUBLIC AFFAIRS.

## CONTINENTAL INTELLIGENCE.

THERE is every reason to believe that peace has been concluded between France and Austria; for though that event has not as yet been officially notified, the movements which appear to have been recently made by the French armies sufficiently indicate that no doubt is entertained by Bonaparte of the speedy and peaceful issue of the negotiations so long pending. No intelligence has transpired respecting the terms of the expected treaty. Austria, however, will unquestionably be made to experience every humiliation which the law of an insolent conqueror, irritated by past opposition, and bent on preventing future resistance, can inflict, consistently with his allowing her to retain the forms of distinct sovereignty.

Considerable bodies of French troops are said to have marched towards Spain. The conclusion of peace between Austria and France will be the signal for pouring additional armies into that ill-fated country; and the only result which can reasonably be anticipated is, that its subjugation will be effected. Our army continued still at Badajoz, on the borders of Portugal, and was recovering from its fatigues; though it had suffered so considerable a diminution of its numbers from disease, in addition to those killed and wounded in the battle of Talavera, that it may be doubted whether it will again resume offensive operations. The wounded soldiers whom we left at Talavera appear to have been treated by the enemy with particular attention. Their wants were immediately supplied and beds provided for them; and such of them as could be moved were afterwards conveyed to the hospitals at Madrid.

The defence of Gerona is still continued. Large reinforcements were thrown into the town about the beginning of September. It is probable, therefore, that it may still hold out for a considerable time.

What the Spanish government is doing to avert the tremendous blow which Bonaparte is doubtless aiming at their country, we are not informed. Its general inefficiency appears to have produced a strong wish that a regency should be appointed, to conduct the executive department; and that the Cortes should, at the same time, be summoned. Nothing can more fully manifest the fatuity of the existing government than this; that, at the very moment that Joseph Bonaparte was abolishing by his decree all the inquisitorial restrictions on the press, which had hitherto served to keep down the growth of mind in Spain, and prohibiting only such publications as directly attack the religion of the state, corrupt the morals of the people, or *recommend the practices of a superstitious devotion*; the Supreme Junta are passing laws for rendering more rigorous the census of the press. Now though the freedom proclaimed by King Joseph be very partial, and though in practice it will prove still more so; yet there is an air of liberality in the proceeding, which, when contrasted with the conduct of the Junta, we fear will operate in his favour, at least with the *gens de lettres*, whose influence on the opinions of a nation is always powerful.

All that is certainly known respecting the terms of peace between Russia and Sweden is, that Finland and the island of Aland are to be given up to the former. The ports of Sweden are also to be shut against England.

Bonaparte has instituted a new order of military merit, called the order of the Three Golden Fleeces. This order is to consist of 100 grand knights, 400 commanders, and 1000 knights. The Emperor is Grand Master. With a few exceptions, none can be admitted who have not received three wounds in three different engagements. He has also been conferring fresh titles on some of his generals, with large estates annexed

to them. The Prince of Neufchatel is created Prince of Wagram; the Duke of Auerstadt, Prince of Ekmuhl; the Duke of Rivoli, Prince of Esslingen.

## AMERICA.

Mr. Jackson, the British minister, arrived at Washington about the 8th of September; but nothing, it was supposed, would be done towards the final adjustment of our disputes, till congress meet, in November. His mission does not appear to have been favourably received by the mob of America, and the public prints have thrown out much abuse on the occasion. We trust that the spirit of the American government will be more conciliatory.

A letter has been published, addressed by M. Champagny, the French minister for foreign affairs, to the American ambassador, Mr. Armstrong, relative to the restrictions imposed by France on neutral commerce. It recapitulates all the arguments against the right of search, maintaining, that the exhibition of a neutral flag ought to be a complete protection to the ship and cargo over which it is suspended. And it concludes with declaring, that, if Great Britain will renounce the pretended right of blockading the ports of France, France will revoke her Berlin and Milan decrees.

## GREAT BRITAIN.

We are now enabled to lay before our readers some account of the measures recently taken (and to which we could only advert briefly in our last number) for the formation of "a combined and extended administration." On the 23d of September, Mr. Perceval addressed letters, in precisely the same terms, to Earl Grey and Lord Grenville. He informed them, that, the Duke of Portland being about to retire on account of his health, his Majesty had authorised Lord Liverpool and himself to communicate with them, "for the purpose of forming an extended and combined administration;" and expressed a hope that they would come to town, in order that as little time as possible might be lost in forwarding this object. Mr. Perceval added, that Lord Castlereagh and Mr. Canning were about to resign their offices.

To this letter Earl Grey replied, on the 26th of September, from Northumberland, that, had his Majesty been pleased to signify that he had any commands for him personally, he should not have lost a moment in shewing his duty and obedience by a prompt attendance; but he should be wanting in duty to his Majesty, and in fairness to his present ministers, if he did not declare, that such an union with them as was proposed, was, "in respect to him, under the present circumstances, impossible." His appearance, therefore, in London could be of no advantage, and might possibly be attended with some inconvenience. He thought it better to request that his duty should be laid at the feet of his Majesty, entreating him not to attribute to any want of attachment to his person, or to diminished zeal for his service, his declining a communication which, on the terms proposed, could lead to no useful result, and which might even be detrimental if a less decisive answer were to produce any delay in forming a settled government.

Lord Grenville's first reply was from Cornwall, on the 25th of September, and merely stated, that, considering Mr. Perceval's letter as an official signification of his Majesty's pleasure for his attendance, he should lose no time in repairing thither, and defer till his arrival all further observations.

On the 29th of September, the day after his arrival in town, Lord Grenville wrote a second letter to Mr. Perceval, declining the proposed communication, because he was satisfied it could not produce any public advantage. "I trust I need not say," continues his lordship, "that this opinion is neither founded in any sentiment of personal hostility, nor in a desire of unnecessarily prolonging political differences.—To compose, not to inflame the divisions of the empire, has always been my anxious wish, and is now more than ever the duty of every loyal subject; but my accession to the existing administration could, I am confident, in no respect contribute to this object; nor could it, I think, be considered in any other light than as a dereliction of public principle.—This answer, which I must have given to any such proposal if made while the government was yet entire, cannot be varied by the retreat of some of its members. —My objections are not personal—they apply to the principle of the government itself, and to the circumstances which attended its appointment."—He concludes with requesting, in similar terms to those of Earl Grey, that his Majesty might be assured of his unvaried zeal for his Majesty's service.

On the same day, Mr. Perceval, in a letter to Lord Grenville, expressed the concern which he and Lord Liverpool felt at his declining the proposed communication; in

proposing which, he adds, no idea had existed in their minds of the necessity of any dereliction of public principle on either side. He promises to do justice to the sentiments which his lordship's letter contained with respect to his Majesty; and concludes with expressing the satisfaction of Lord Liverpool and himself, at his lordship's assurance that the failure of the proposal was not to be ascribed to any sentiment of personal hostility.

Our readers will perceive, that the conduct of Earl Grey and Lord Grenville, on this occasion, was somewhat different. Lord Grenville, who was in the south, came up to town: and his first letter does not imply that sense of the necessity of declining the proposed communication which his second letter expresses. His lordship, on his arrival in London, doubtless heard of Earl Grey's answer to the same letter which he had received, and was in some measure guided by it.—The reply of Earl Grey is general. It says, that such an union as that proposed "is, in respect to him, *under the present circumstances*, impossible." The objections of Lord Grenville are more specific: "they apply to the principle of the government itself, and to the circumstances which attended its appointment."

We are not able exactly to divine the meaning of those more specific expressions which Lord Grenville has used. He objects, he says, *to the principle of the government itself*. Words of this kind are common in parliamentary debate, and they may not be obscure, when the sense is indicated by other parts of a speech. Unaccompanied, as they are here, by any context, they convey no clear meaning to our minds; and in that respect partake of a fault not usual with his Lordship, but which remarkably characterizes the orations of our demagogues. —His lordship objects also to the circumstances which attended the appointment of the existing government. This is an article of complaint which we can better understand; and we are reminded by it of an objection made, in a not very dissimilar manner, by the Duke of Portland, to the circumstances which had attended the appointment of the administration of Mr. Pitt, of which Lord Grenville himself was a member. We allude to the period of 1785, when an attempt was made, by a professedly independent party in parliament, to form a combined and extended administration, of which the Duke of Portland and Mr. Fox were to be a part. The mode in which Mr. Pitt had come into power was on that occasion affirmed to have been unconstitutional; and the practical measure at first demanded, in order to do away this objection, was, that Mr. Pitt should resign his situation (though it should be only for a day), antecedently to any treaty about a new administration, in order thus to do the necessary homage to the constitution. Mr. Pitt had however, on that occasion, his point of honour, as well as the Duke and Mr. Fox, and refused to strike his colours in the manner which had been required. By the interference of his Majesty, this difficulty about the preliminaries seems to have been removed; but, in the progress of the negotiation of that day, it clearly appeared, that the great impediment to an union between the two parties, neither of which was in fact much disposed to coalition, was the incompatibility of their respective claims to power; each wanting to have a larger influence in the cabinet than the other was disposed to concede *. We suspect, that, if the same *amende honorable* were now demanded of Mr. Perceval, he also would consult his point of honour; and that the great and real difficulty would again be, that of adjusting the amount of influence in the cabinet to be allotted to the respective parties.

But let it not be supposed that we are inclined particularly to blame Earl Grey or Lord Grenville, for their unwillingness to form a junction with the present administration. They have censured so violently and so recently, many of its leading measures, that a coalition would, as we fear, naturally add to that ill opinion of the integrity of our public men, which so many former coalitions of hostile parties have generated, and which some of our violent reformers are so eager to inflame. The proper subject for lamentation is, not so much the present indisposition to unite, as the violence of the language heretofore used on each side; a language which it is only natural to expect to find issuing in more than temporary alienation. In the course of the present reign we have seen Mr. Fox form a sudden coalition with Lord North;—a man whom he had employed most of his former political life in vilifying; and with whom, he had said, that he would not trust himself in the same room. We

* The negotiation broke off on the ground of Mr. Pitt's being unwilling, until a meeting with the Duke should take place, to withdraw or to explain an expression used by him, of "fair and *equal terms*." The Duke seemed unwilling to unite on the condition of an equal participation of power.

have seen the Duke of Portland, once the nominal head of Mr. Fox's party, as well as Mr. Burke and Mr. Windham, pass over to Mr. Pitt. We have seen Mr. Addington, when minister, accused from time to time of incapacity, and then admitted into the same administration with some of those who had appeared eager to degrade him. We have found Mr. Fox and Mr. Pitt, after passing the main part of their lives in stern hostility to each other, consenting to coalesce; and prevented only by an objection arising on the part of his Majesty. We have contemplated Lord Grenville for many years as colleague to Mr. Pitt, shewing himself the friend of his friends and the enemy of his enemies; and we have also seen him forming and cementing an union with Mr. Fox, and making vigorous war against many of his former colleagues and associates. We have also seen some of those colleagues, when out of office, labouring no less earnestly to discredit the measures of his Lordship's administration. During the same interesting period, we have observed a party rise up, heretofore little known to the constitution, whose object has been to reduce to one level all classes of public men, and to consign them over alike to the public contempt and detestation;—a party who, for this purpose, take advantage of the ill successes of the country, and of the odium arising from the pressure of the taxes; and who call out for changes which would amount to little less than a revolution. This party, as we fear, is ever on the watch for opportunities; and the more we labour under difficulties, the more will it advance in popularity. How mortifying is it that, under such circumstances, and while also the conqueror of Europe was at our gates, our statesmen should not only have been differing, but should also have employed one unmeasured language of condemnation, and that they should thus have contributed to degrade and disqualify for public life those who are their own natural associates! How lamentable to reflect, that the reputation of our most respectable public men lies bleeding at this time, chiefly through the wounds which their own powerful swords have at different times inflicted on each other!—

"for of whom
Make they this massacre, but of their brethren?"

We cannot help contemplating both Mr. Mr. Perceval and Lord Grenville, both Earl Grey and Mr. Canning, both Earl Harrowby and Mr. Windham, and many others, as political brethren; as men differing indeed for a time, but differing on honourable principles; and as blameable for nothing perhaps, so much, as for the palpable excess to which some of them at least have been tempted to carry their political animosities. Whether some future time may be more favourable for the purposes of union, we presume not to say. The unwillingness of the present opposition to join the ministry may, as we think, be considered as an indication of their not grasping so eagerly at power as the enemies of both often represent; while the readiness of the government to recommend the late offer affords some indication of a similar disposition on their part. May it please God to grant that, "laying aside all private interests, prejudices, and partial affections; the result of all our councils may be the glory of his blessed name; the maintenance of true religion and justice; the safety, honour, and happiness of the king; the public wealth, peace, and tranquillity of the realm; and the uniting and knitting together of the hearts of all persons and estates in true Christian love and charity one towards another *."

The only appointments which have as yet taken place, in consequence of the resignation of the Duke of Portland, Lord Castlereagh, and Mr. Canning, have been, that of Mr. Perceval, to the situation of First Lord of the Treasury, as well as Chancellor of the Exchequer; and of Earl Bathurst, as Secretary of State for Foreign Affairs. This office he is supposed by many to hold only till the intentions of the Marquis Wellesley, as to the acceptance of it, shall have been ascertained. No successor has yet been appointed to Lord Castlereagh, and there appears to be some difficulty in supplying his Lordship's place.

The Bishop of Chester has been removed to the see of Bangor, and his bishopric has been transferred to Dr. Sparke, late Dean of Bristol.

## THE JUBILEE.

The 25th instant, the anniversary of our venerable King's Accession, on which he entered the 50th year of his reign, was observed in the capital, and its environs, by all classes of his Majesty's subjects, in a manner which marked their cordial attachment to his person, and unfeigned respect for his character, as well as their heartfelt joy in his having been so long preserved as the Father of his people. The morning of the day was employed in acts of religious worship; and, as far as we had the means of judging, the churches, chapels, and meeting-houses, in

* Prayer used in the British Parliament.

and about town, were thronged with worshippers, eager to testify their gratitude to the King of Kings for his mercies to our beloved Monarch, and for the benefits which he has been made the instrument of conveying to us. The only alteration in the form of prayer appointed for that day, was the addition of the following prayer and thanksgiving:—

"O God, in whose hands are the issues of life and death, and to whom alone it belongeth to distribute mercies, as well in lengthening as in shortening the days of men, we yield Thee praise and thanksgiving for the protection Thou hast vouchsafed to our gracious Sovereign during a long and arduous reign. Continue, we pray Thee, Thy watchfulness over him: shield him from the open attacks of his enemies, and from hidden dangers—from the arrow that flieth by day, and from the pestilence that walketh in darkness: enlighten his councils for the public good; strengthen all his measures; and when it shall seem fit to Thine unerring wisdom, perfect the ends of both--the restoration of peace and security to his people, of concord and independence to contending and bleeding nations. These blessings and mercies we implore for our Sovereign, ourselves, our allies, and our enemies, through the merits and mediation of Jesus Christ, our Lord and Saviour.—Amen."

The illuminations on this occasion, in London and Westminster, were splendid almost beyond former example; and in many of the neighbouring villages the day was celebrated by military parade, and by bonfires and fire-works in the evening. Nor do we find that the joyous appearance, which pervaded the immense extent of the capital and its suburbs, was defaced by any acts of tumult or illegal violence.—But these were not the only demonstrations of the public gratitude which we have to record. Large sums of money were subscribed for the purpose of liberating persons imprisoned for debt; and in almost every parish, the poor and their families, to the number, in some parishes, of thousands, were liberally feasted by the more wealthy inhabitants. The day was also signalized by a royal proclamation ordering the release and pardon of all persons belonging to the navy and army under arrest for breaches of military law, as well as debtors imprisoned at the suit of the Crown.

The spectacle exhibited on this occasion was grand and imposing; and certainly it was an occasion calculated to affect the heart of every Briton, and more particularly of every Christian, with lively feelings of grateful recollection. Whether we compare our state during his Majesty's reign with that of the other nations of Europe, or compare it with our own previous history, we find abundant ground of congratulation. The immunity we have enjoyed, while other lands have been fearfully desolated by the storm of war; the preservation of our constitution, while almost every other state has been crumbling into ruins around us; the increased purity of our judicial administration, intimately connected as it is with all our social comforts; the additional guards by which the liberty of the subject has been protected, even under circumstances which seemed rather to require their abridgement; the growing regard paid to the temporal and eternal interests of the lower classes; and, above all, the increase of true piety in the land, favoured as this has been by the catholic spirit, no less than by the religious character, of our Sovereign (to say nothing of the vast augmentation of national wealth, and the improvement of our agriculture, trade, and manufactures), are a few of the topics which present themselves to the mind, and call for devout thanksgiving to God. May our future conduct evidence the sincerity of our gratitude; and may we, and the King whom God hath in mercy given us, be ever united in the great work of advancing the honour of God, and, what is indeed inseparable from it, the true welfare of the state.

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# OBITUARY.

*To the Editor of the Christian Observer.*

You have often admitted into your work accounts of the character and death of persons who have been an ornament to their Christian profession. If you think that the following account of a beloved and deeply regretted parent, who died in London on the 27th of August last, (for the authenticity and fairness of which I can pledge myself,) will be read with profit or interest by your readers, I shall feel happy in having furnished you with it.

I knew little of my mother's history before her marriage, except that she had lived under the eye and direction of an old female relation. This old lady had taken some pains to store her mind with right principles, and

had carried her to hear the most popular preachers of the day. And although it does not appear that my mother adopted, in all their extent, the principles of her relative, whose piety seems to have been sincere, yet she at least attained a high veneration for religion. This circumstance I have often heard my mother mention as one which demanded a high return of gratitude to God, because it had given, in a degree, the colouring to her succeeding life. At the age of twenty-three, and from the protection of this friend, she married. My father, who was a man of sterling good sense and probity, seems to have been directed in his choice by finding in her mind qualities very similar to his own. She had ten children, and by her economy, judgment, and entire devotion of herself to the management of her family, greatly assisted him in the arduous, and to them expensive, task of educating them liberally. And here, if I were to allude to any one feature in her management, eminent above the rest, it was that of the useful and incessant employment of her time, which enabled her, with a weak and sickly constitution, to do more than most persons without that habit, though with every advantage of health and situation, could have done. After twenty years of cordial union, she was deprived of the support and assistance of her husband, who died, leaving her with six surviving children, three of whom were as yet under the age of twelve. Here, again, the same good sense and unwearied attention to the concerns of her family displayed themselves, and, by her prudence, they were supported, educated, and introduced into life, without any encroachment having been made on their paternal inheritance. What can be said hitherto of her religion is, that she was attentive to the public service of the church, and to her private prayers; and careful to instruct her children in the Catechism, to which she always devoted the evenings of Sunday. She at times also read her Bible in private; and she thought, that, by this attention to outward duties, without much regulation of the heart, or government of the temper, which in her case was impetuous, she was entitled to regard herself as a good Christian. She had also been more than once, to all appearance, on her death-bed; on which occasions she had taken leave of her family with a firmness and composure, which, as she said, arose from the consciousness of having done her duty. In the sense of the world, she had indeed done her duty, and even gone many degrees beyond what may be assumed as its usual standard of religious practice. Not only was religion attended to in the way I have stated in her family, but she has told me that she has prayed for me, when removed as I then was at a great distance from her, with tears in her eyes, although, at the very time, her mind was principally intent upon the earthly prosperity of her children. And to what degree her religious feelings were occasionally excited, may be collected from the following extract of a letter to me, when I was abroad.—"With your education and understanding, joined with the advice of your late most worthy father, I truly hope that my dear boy may be directed to what is right; and that, as he advances in years, he may go on in the steps of his father; *always remembering that the same heavenly Father is with us all, and clearly marks what is done amiss.* O what a comfort will it be to me, if it please Providence to spare me, to see, in my decline of age, my dear boys advancing in life with the same industry, honesty, and upright heart, as their father did. * * * * * * * * * * * *I hope you spend some time in meditation, and reading that great treasure the Bible, when spared from necessary engagements.*"

Though she had much natural vivacity, yet there was joined with it a large admixture of seriousness; the result of a reflecting mind, and a quick insight into things. This had been much increased, by repeated annual attacks of disorder, ever since her last confinement; and in this state I found her waiting, like the good Cornelius, for a more clear and explicit statement of the nature of religion, and the terms of salvation. I have met two or three persons, in the course of a short life, who, by a certain delicacy and tenderness of conscience, and the exercise of good sense, combined also with the influence of affliction, have seemed, as it were, to have been prepared for a more perfect insight into themselves and religion; and who, as far as short-sighted man may be permitted to pronounce, may at least be said "not to have been far from the kingdom of Heaven." Among this number I should be disposed to rank my dear mother, when I returned to England after an absence of seven years. On my arrival, she received me with all that tenderness which was to be expected from a person of her sensibility; and though the natural independence of her mind led her to think for herself, yet, within a year of that time, she saw reason to embrace, and entered warmly into, that view of religion which more directly treats of man, in his best estate, as a sinner, and Christ as his only and all-sufficient Saviour. A severe and dangerous illness, with which she was

visited soon after my return, first gave me an opportunity of inquiring into the ground of her hopes, which I found to be a consciousness of having done her duty. I then stated, with becoming tenderness and attention to her feelings, what I conceived to be the fallacy of such hopes. She received this statement with great kindness, but with her usual independence of mind; and though the terms "sinner," and "unrighteous before God," seemed harsh at first, she soon came to acknowledge them to be applicable, in all their extent, to herself. She had hitherto only tried herself by the *letter* of God's law, and had thought herself "good enough;" now that she was led to compare her life with its *spirit*, and with the pure and holy nature of God himself, no expressions appeared to her too humbling to describe her state before him. In the summer of 1805, she received, for the first time, the holy Sacrament, when she expressed great contrition: and that ordinance ever after proved, when her health would permit her to attend it, a cordial to her spirits, and a real benefit to her soul. About this time her mind took generally a more heavenly turn, and she devoted more time to reading the Scriptures, and those books which were likely to advance her religious progress. In particular, she became acquainted with Venn's "Duty of Man;" and to this book she was indebted for a more distinct view of the errors of her former religious system. She acknowledged this to me with much feeling: as far as I can recollect, her words were, "This is the book which has made me to feel, in reference to God and Christ, what Job felt when he uttered those words, 'I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes.'" This, indeed, was ever after deeply impressed on her mind; and she often shrunk from the idea of having been summoned in her former state to the presence of God, to whom she considered herself as owing a large debt of gratitude and love, for having spared her to know and experience better things. The following extract from a letter to me will justify what I say. She had been describing her attendance on a sick daughter:

"This is a *trial* to *me*; for she has always been a slave to me in my illness, to the great injury of her own health. I cannot, however, be thankful enough that I was at home, and that I was enabled to attend my dear child. We know not what we can do until afflictions come. O pray for me, as I travel on towards Sion, that my whole heart and soul may be steadily fixed with the eye of faith on my blessed Redeemer, who is mighty and able to save all who fly to him. —Why should I be exempt from thorns and thistles, that obstruct my way? Rather let me rejoice that God has been so merciful to spare me, and by his long-suffering to lead me to repentance. Where should I have been, and what would have become of me, had it been otherwise? I should have been doomed to the bottomless pit for ever."

But the change alluded to did not simply confine itself to *expressions*, even strong as these: it became visible, as far as her *former* correctness of exterior would admit it to be so, in all her deportment. An anxiety to know, and do, the will of God, was evident in all that she either did or said. Accordingly, her sensibility, which was keenly alive to neglect or disappointment, was now no longer allowed to interrupt her acquiescence in the will of God; and her temper, which had been hasty—I may say, in the extreme—now became visibly altered: patient of contradiction, and serene even amidst scenes and events calculated to disturb its serenity. Many things, which would have stung her to the quick before, were received, not only with calmness, but even in the light of trials of her sincerity. She has often told me, that she conceived every person to have his particular *test* of obedience, according to his particular disposition; and that hers was in the article of patience and forbearance. Her anxiety, also, for the welfare of her children, now began to direct itself to a nobler object, the salvation of their souls. Her addresses to them became urgent "to flee from the wrath to come:" and from these, some of them, I trust, will have to date lasting religious impressions. Her attendance on public worship was now made to bend to no circumstance, except that of ill-health; and often have I observed, with a mixture of veneration and delight, the animation of her countenance, when permitted to attend her usual place of worship. She often, though with much fatigue to herself, would walk a mile and a quarter, and that *twice* on a Sunday, to church; and has often seemed to return instructed and edified, and built up in the faith of Christ. From this time indeed (the beginning of 1806), her progress became more uniform, and her daily life presented one continued and undeviating cultivation of Christian principles and graces. She gave herself more than ever to the reading of the Scriptures; and from the beginning of the year 1807, independently of her own *private* reading, she always read the Psalms and Lessons of each day, except prevented by unavoidable circumstances. Her favourite

Psalms, and which she often spoke of with tears, were the 23d and 91st. She delighted to view our Saviour in his character of a Shepherd; and was always affected and cheered with the thought of "abiding under the shadow of the Almighty." In proof of this, I have in my possession a book, before alluded to, in which the passages marked by her are those which relate to the kindness and love of God our Saviour to "poor sinners," as she used to call them; or to the humility and gratitude, and the regulation of the temper, which characterise his true followers. She became also very fond of some of Cowper's hymns. The following one struck her more than any other, because it appeared to be so suited to her own case, confined, as she generally was, to her room during four months of the year.

"God of my life! to thee I call;
Afflicted at thy feet I fall;
When the great water-floods prevail,
Leave not my trembling heart to fail.

Friend of the friendless, and the faint!
Where shall I lodge my deep complaint?
Where, but with thee, whose open door
Invites the helpless and the poor?

Did ever mourner plead with thee,
And thou refuse that mourner's plea?
Does not thy word still fix'd remain,
That none shall seek thy face in vain?

That were a grief I could not bear,
Didst thou not hear, and answer, pray'r;
But a pray'r-hearing, answering God,
Supports me under every load.

Fair is the lot that's cast for me!
I have an Advocate with thee:
They, whom the world caresses most,
Have no such privilege to boast.

Poor though I am, despis'd, forgot,
Yet God, my God, forgets me not;
And he is safe, and must succeed,
For whom the Lord vouchsafes to plead."

The general state of her mind may be collected from a letter dated 29th September, 1807. After saying that she was a "poor, helpless, sinful creature;" adding, that her trust was in God, through Christ; and quoting, from Newton's Cardiphonia (which she had lately read with great delight), "I like that path best, which is well beaten by the footsteps of the flock near the Shepherd's tent;" she proceeds: "Lead me and mine, blessed Lord; and give us grace to follow. Too long have we been led astray by our own foolish and hurtful lusts: to thy guidance, heavenly Shepherd, may we give ourselves, fearful of going any where, except where thou leadest us: there only can we be safe. May a just knowledge of ourselves be continually before us; and in all our conduct towards God may we act like penitent sinners! Thus may the morning of life be spent, that, when its evening shall come, we may be able to end it like Simeon: 'Lord, now lettest thou thy servant depart in peace, according to thy word.'"

With little or no variation from this state of mind, her time passed on, every succeeding attack leaving her less able to cope with the following one, until the summer of 1808. —One thing must not be omitted, that she had once again, during this period, been to all appearance on her death-bed: and having an opportunity of comparing her feelings at that time, with what they had been before, she again expressed her gratitude to God, who had prolonged her life to obtain a more certain foundation of hope and comfort; and she again declared her conviction, that, had she died in her former state, she would have been lost.

In the summer of 1808, I again saw her, after an interval of six months. I was much struck with her increased spirituality of mind and knowledge of the Scriptures. She seemed evidently advancing in a fitness for another world. The indifference with which she spoke of this, and the more than common desire she expressed to "flee away and be at rest," were strong indications of it: and yet, with all this spirituality and feeling, her religion bore about it no marks whatever of enthusiasm. She never introduced the subject (though ever alive to it when introduced) except on proper occasions. She always entered with cheerfulness into the common topics of the day: and so far was she from any thing enthusiastic, that the *rationality* of her religion (if I may so speak) seemed to keep pace with its spirituality; for at this very time she resumed, with great interest to herself, the reading of Clarke's Sermons. Her candid and spiritual mind read, and converted into spiritual improvement, his dry, but able and discriminating, delineations both of moral and doctrinal truth; and seizing, as it were, a portion of that author's discrimination, applied it to the purposes of self-examination, and often, as she confessed, of self-abasement.

Between this time also, and the beginning of 1809, she read with pleasure many parts of Bishop Newton on the Prophecies. Her mind had been directed to the subject by the particular pleasure she felt in viewing the correspondence between Isaiah's description (in the 53d chapter) of what Messiah was to be, and what he really proved to be; and she was much affected, also, with

the exact accomplishment of our Saviour's prophecy of the destruction of Jerusalem, as it is traced out by Bishop Newton.

But I pass on to the last six months of her life. During this time her constitution and feelings were much tried by the illness, at short intervals from each other, of two of her sons. On both these occasions her strength and spirits seemed to rise with the cause of her distress; and when by most she would have been deemed herself a fit subject for a sick bed, she was found attending and watching over that of her sons, with a tenderness and wakefulness which surprised all who witnessed it. She even seemed to have acquired an artificial kind of strength for the occasion. Her anxiety for their eternal welfare may be judged of from the following facts. Writing respecting one of the two, she says to the other: "Your brother is still in the school of trial; and happy, happy I am to tell you, he is learning from it those lessons it is intended to convey. O may he prove a quick learner there! I have great hopes that this short affliction, which God has been pleased to send him, will prove for the good of his soul."—During *his* illness, she was urgent in pressing on him the importance of religion, and often read to him until, from being exhausted, she was obliged to desist. Among other books, she frequently took up Clarke's Sermons, and on two occasions read with much emphasis and feeling the following quotations, as applicable to one who, like him of late, had been much in the society of those who *professed* religion.

"And because men are extremely apt to value themselves upon a *right profession*, and desirous, instead of governing their passions and forsaking their vices, to build up to themselves a hope of salvation upon any other terms, and to make an exchange with God by any commutation; therefore the Scriptures, in order to prevent this fatal and extensive deceit, has been exceedingly careful always so to join together truth and godliness, as to shew that no profession of religion whatsoever is of any advantage, any further than it influences men, by its obligations and by its motives, to the practice of religion and virtue."—Clarke's Sermons, vol. ix. p. 52.

"'Not every one that saith unto me, Lord, Lord;' not every one that receiveth his word with gladness, and obeys it for a time, even with some degree perhaps of sincerity; but he that with patience and constancy maintains his resolutions, and, notwithstanding the numerous temptations of a sinful world, preserves his integrity to the end; he only has a certain title to inherit the promise: he, who, by 'patient continuance in well-doing,' as St. Paul expresses it, 'seeks for glory and honour and immortality, and holds the beginning of his confidence stedfast unto the end.'"—Clarke's Sermons, vol. ix. p. 397.

That her anxiety for her other son was neither inferior, nor of a different kind, to that felt for the former, will be seen by her own words in a letter to me:

"I now come to ask you for what I well know you will give me no small portion of, viz. your especial prayers to Almighty God, on behalf of your sick brother, who is now confined to his room—nay, to his bed. Whatever may be the end of this illness (for it is impossible to say), I pray that the Lord would change his mind and heart. This is a trying scene: but all things are possible to God. O that the stony heart may be broken, and a heart of flesh be given to him! I dwell more upon him; but, believe me, my heart melts like wax, that all my own, and every one, may be brought to a saving knowledge of the Gospel, to work out their salvation with fear and trembling."

This letter was dated in April last; and, though not much indisposed at that time, it seemed right to remove her from a place where she had lately witnessed these trying scenes; and she accordingly went, for change of air, to a short distance from London. Here, though within reach of her family, she enjoyed a seclusion from the world greater than she could in town; and her health was so far improved, as to seem better than it had been for some years. Here also her mind was left to follow what had now become so congenial to it. She had always on like occasions spent much time alone, but now her hours of retirement were evidently increased; and often four, and more frequently five, hours a day were spent in devotion, or devotional reading. This increased attention to private duties, and, more than all, this increased abstraction from the world, was not unobserved by those around her; and still less, as the event leads us humbly to conceive, was it unobserved by Him, who was thus preparing her for his own immediate presence. Her conversation became more heavenly, and, though to all appearance in good health, she made strong allusions to the day of her death; to which she looked forward with almost, if I may so speak, what might be termed a blameable* anxiety "to depart and be with Christ."

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* The impression left on the mind of a friend who called upon her some months before her death, and who felt that he had

Under these circumstances, she was suddenly seized with an inflammation in the liver, which obliged her immediately to be brought to town, where she died in ten days after her return thither, aged 56. What further took place before the period of her dissolution, I beg leave to transcribe, with some few additions, from a letter written to a friend under the immediate impression of the event.

"The manner of her death was most satisfactory, in a spiritual point of view. Arrived in town, upon her first entrance into her chamber, very weak, and under great bodily pain, a gleam of thankfulness seemed to dart across her mind, and, in an attitude of devotion, she exclaimed, 'I lift up mine eyes, but may I lift up my *heart* also, to God, that I have come again into my room.' This happened on the Friday. On Saturday she was very languid. On Sunday, when her daughter was praying by her, she said, 'Thanks be to God, who not only enables me to pray for myself, but gives me a child to pray for me.' After which, with great difficulty she read the Lesson for the day, from Jeremiah. On Monday, as before, she was sick and faint. From the Tuesday until the Friday evening, she had almost incessant spasms of the stomach, and the short intervals between them were employed in ejaculations to God to give her patience, and in expressions of affection to her Saviour, with evident symptoms of discomposure if worldly things were spoken of. So much, indeed, was her whole soul taken up with the subject of religion, that she seems to have desired to see no one; and when asked if she wished to see two of her absent children, her reply was. 'They are happy, and I am going to be more so.' It was very observable, through the whole of these long-continued sufferings, that, though she made many acknowledgments of an impatient spirit, she was evidently possessed of a calmness and patience which till that period had never appeared *natural to her*, and she expressed far more thankfulness than she had ever done before for the smallest offices of kindness done for her. On the Friday evening, all her pains ceased, and she expressed herself exceedingly thankful for an hour's rest she had obtained; alluding immediately to that 'eternal rest,' which she was entering upon. On this evening she had her favourite hymn of Cowper, before mentioned, and a prayer, read to her by my sister; after which she said, 'her prayers were answered, and that she should want no more human helps to prayer.' She accordingly declined to be prayed with on the Saturday morning; but she used her common ejaculation, 'Lord Jesus, receive my spirit: I have been a great sinner.'—After ten o'clock, she became at times delirious; and, when sensible, desired her family might be kept from her as much as possible. This she did apparently with a view to conceal from them her near departure, as she gave many directions at the same time to her attendant, what was to be done with her after her death. On Sunday, when sensible, she talked much of going to Heaven as 'her *home*;' and even when wandering in mind, was urgent in her entreaties to be taken up, 'for the chariot and horses are ready to take me home.' During the last quarter of an hour she was perfectly sensible. A little before four o'clock, the maid had lowered her head; when she said, 'You have lowered me, but I shall rise. Mary, I cannot come to you, but you *may* come to me.'—These were her last words, and at four o'clock she breathed her last."

I feel myself by no means called upon, under the near contemplation of this afflicting event, to suggest those reflections which will obviously occur to every considerate mind upon the foregoing relation; but must beg leave, under the impression of the deepest gratitude for having possessed such an example, mingled with sentiments of unfeigned regret for its loss, to conclude with praying, "Let me live as well the life, as I hope to die the death, of the righteous; and may my last end be like *hers!*"

JUVENIS.

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every thing to learn from her entire spirituality of mind, was, that with those around her, who might still be benefited by her example and advice, she seemed almost prematurely to have reckoned her work as done, and her further continuance in life useless.

## ANSWERS TO CORRESPONDENTS.

J. T.; Leo; Hano; Δ.; D.; have been received, and are under consideration

X.; and Anglus, will be inserted.